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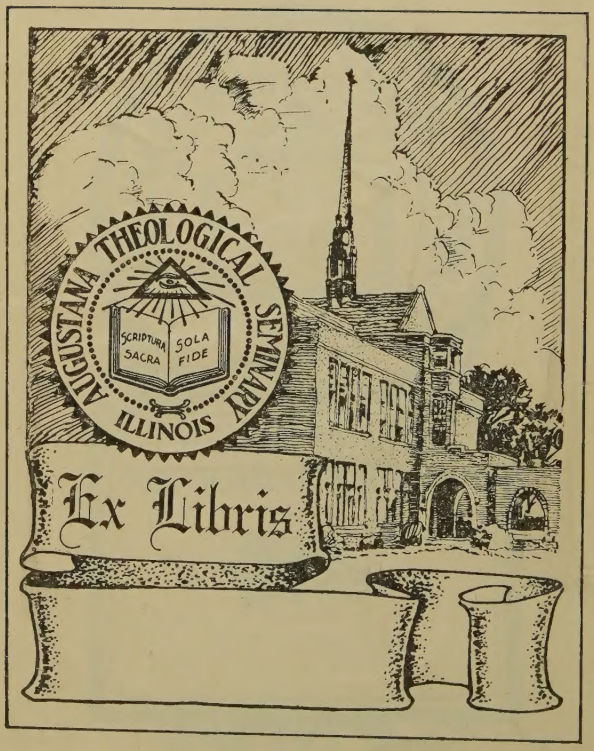
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The Modern Call of Missions

Studies in Some of the Larger Aspects of a Great Enterprise

By
JAMES S. DENNIS, D. D.

Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring:
Go forth, ye hosts of the living God,
And conquer the earth for your King!
—HARRIET MCEWAN KIMBALL.

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TO MY SON

ALFRED L. P. DENNIS

THIS BOOK IS AFFECTIONATELY

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Preface

THIS volume is made up of a number of articles contributed to the press during past years, especially to missionary reviews and periodicals. In preparing them for collected publication they have been revised, and in some instances almost wholly rewritten, bringing them up to date in the information they give and the facts they record. Thanks are due to the editors of various periodicals for permission to republish, and the source of each article is indicated. They deal largely with the wider aspects of the missionary enterprise and the more serious tasks which confront it. They have been written under the conviction that world-wide missions represent in their prospective influence, their varied activities, and full significance, the divine ideal of Christian service for all mankind, and that in their ultimate purpose they may be said to stand for a large and hopeful movement toward the final goal of human progress.

The researches of the author have led him to believe that there is much of interest to the missionary student of the higher life of man, and also of apologetic value to Christianity, to be found hidden away in the records of diplomacy, colonization, commerce, and racial development in civilization. The secret incentives and interlacing influences of missionary motives and activities in the history of human advancement well deserve a thorough study and exposition. An open door of

historic research awaits some scholar, loving that kingdom which "cometh not with observation," who will reverently unfold to the modern Church the silent and almost undiscovered workings of a sovereign purpose traceable in national and racial progress, and in the age-long advance of mankind toward a divinely christened society.

J. S. D.

Montclair, N. J.

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I

Missions and Diplomacy: The Service of Missionaries in Facilitating International Ties

Viewed from the standpoint of history, what national interest is there that is really at stake to-day, that does not shrink when compared with the question of whether China is to cast her vast weight of humanity on the side of a soulless secularism or of Christian faith, whether the long travail of India is to end in the birth of a religious life adequate to the spiritual genius of her peoples, whether the backward races of the tropical zone are to be won for Christ or Islam? What does it matter that these questions are to-day still almost outside the ken of modern culture? They concern the deepest fortune of more than one-half of the human race. Every one who knows anything of the great movements of history knows that one of the mightiest of its forces for good or for evil is religion. It is surely plain, moreover, that that which concerns the rise or fall of religion in one-half of the human race must profoundly influence both the temporal and the eternal interests of the other half. Such matters belong not to politics but to history, and if men have not the intelligence or the soul to see them, history will judge them as to-day it judges the ancient statesmen and historians who looked upon early Christianity as a depraved superstition, and who would have thought the man mad who put it on the same plane of importance as the forgotten politics of the Levant of their day. In this matter we have here a great human interest, vaster by far than the interests dominating the diplomacy of Europe. Is it right that it should be ignored, or that it should have a secondary place in men's minds?

PROF. DAVID S. CAIRNS, D. D.

I

MISSIONS AND DIPLOMACY[1]

The Service of Missionaries in Facilitating International Ties

THE Honourable John W. Foster in his interesting volume on "American Diplomacy in the Orient" has called our attention to the noteworthy character of our diplomatic record among the great nations of the Far East. It is a record with which Americans have good reason to be gratified, and the book is one which should be carefully read by students of politics and all who are interested in the new trans-Pacific outlook, the sudden dawning of which promises a long and strenuous day. The book shows that we have had a record of vigorous and influential diplomatic contact with Oriental nations, and indicates to the thoughtful reader that present developments are the inevitable sequence of our past history and our extraordinary national growth. We cannot now retire, even if we were so inclined, from a watchful and forceful international position in Eastern affairs called for and amply justified by our past activities and our present interests.

There is an important aspect of this subject to which Mr. Foster refers when the occasion calls for it, and

[1] *Missionary Review of the World*, October, 1903, under the title of "International Service of Missions."

always with cordial and sympathetic appreciation.[1] Under the limitations of his volume, however, he could not treat it with that accentuation and attention to detail which it might properly receive in a special article. We refer to the services rendered at times by American missionaries in facilitating the diplomatic negotiations and cementing the international friendship of the United States with the East. In an article specially devoted to this subject it would not be inappropriate to glance also at similar services of missionaries of other Christian nations in deepening the international *rapprochement* between Christendom and the distant alien races of Africa and the Orient.

Have missions then really proved a factor in the development of international ties? Have they had a part to play in the drama of modern history in its interracial phases? If so, they are proving themselves to be among those evolutionary forces which work for the growth of friendship, commercial contact, industrial exchange, diplomatic intercourse, and the kindly recognition of mutual obligations among the nations of mankind. The contact of Western Christendom with the races of Asia, Africa, and Oceania has become a matter of unwonted importance during recent years. The nations of the Far East are no longer obscure and unknown factors in the arena of world politics. It is clear, therefore, that every agency which aids in the establishment of mutual confidence and good-will is of high value.

It is true that missions were not established to promote diplomatic amenities, or to aid backward nations

[1] Foster, "American Diplomacy in the Orient," pp. 106–109, 115, 220–223, 386, 387, 411–413.

in assuming international functions. They have, nevertheless, accomplished much incidentally in these directions by forging connecting links of contact and intercourse, cultivating good-will, solving difficulties, giving friendly advice, facilitating acquaintance with Western administrative systems, mediating between foreign diplomacy and native misunderstandings, encouraging that status of mutual confidence which promotes peaceful relationships, and often ministering as the almoners of international philanthropy in periods of calamity and distress.

Illustrations of this may be discovered not only in modern times, but in the history of missions during earlier centuries. It is the missionary quite as much as the political or commercial motive which seems to assert itself in many of those initial ventures which have led on to the exploration of an unknown world, and the moulding of new nations. The apostolic age of the Church was international in the expansiveness of its evangelistic aims, and in the scope of its missionary activities. Subsequent centuries bear witness to the outreaching touch of Christianity, bringing nation into contact with nation. The Nestorians pushed boldly into China as early as the seventh century, and into India probably at a date still earlier, following Pantænus, who had preceded them in the latter part of the second century. Ulfilas was a messenger to the Goths in the fourth century, as were Cyril and Methodius to the Slavs in the ninth. In Central and Northern Europe, including the British Isles, we can trace the entrance of Columba, Augustine, Columbanus, Gallus, Eligius, Boniface, Willibrord, Ansgar, and many others equally zealous, though less conspicuous, in

the annals of those formative centuries. Hans Egede linked Denmark with Greenland in the eighteenth century. The Moravian missionaries followed, and from that time Herrnhut became an active factor in the international contact of the world. Labrador was reached by Jens Haven in 1764; Francis Xavier linked Portugal with India in the sixteenth century; Heurnius was a connecting bond between Holland and the Dutch East Indies in the seventeenth century; and in the eighteenth century Ziegenbalg, Plutschau, and Schwartz brought Denmark into spiritual relations with India. These were all international messengers upon an errand of peace, good-will, and friendship.

The maritime discoveries of the fifteenth century were undertaken, among other motives, with a definite and pronounced missionary purpose. That ponderous work entitled "The Jesuit Relations and Allied Documents" reveals the immense and prolonged contribution of Roman Catholic missionaries toward the establishment of international intercourse between France and America for nearly two hundred years. The footsteps of those indefatigable missionary pioneers can be traced during the seventeenth and eighteenth centuries along the St. Lawrence, and on both sides of the Great Lakes, on into the Far West. They deflected southward into Maine, into Illinois, and even as far as Louisiana, and penetrated northward toward the inhospitable, icy wilderness of Hudson Bay.

The British colonial establishments in North America were, moreover, missionary in spirit to an extent which makes them almost the forerunners of the foreign missionary societies of a later age. Their charters usually had a strong missionary clause, and their no-

blest men were Christian pioneers as well as statesmen. They sought not only religious liberty and opportunity for themselves, but they were in many conspicuous instances intent upon the dissemination of the Gospel among the aborigines. In the first charter of Virginia, given by James I, in April, 1606, it was stipulated that "the Word and service of God be preached, planted, and used as well, in said colonies, as also as much as might be among the savages bordering among them." In a letter to Sir Walter Raleigh, referring to the project of the Virginia Colony, Hakluyt writes expressing his pleasure in Raleigh's plans, because "you meane to sende some such good Churchman thither [to Virginia] as may truly say with the Apostles to the Sauvages, wee seeke not yours but you." Bradford declared the propagation of the Gospel of the kingdom of Christ as one of the great hopes of his pilgrimage. Winthrop was inspired by similar impulses. The charter of the Massachusetts Colony emphasizes the missionary motive as one of the inspirations which prompted its establishment. Macdonald's "Select Charters and Other Documents Illustrative of American History, 1606–1775," pages 2, 3, 16, 25, 42, 126, and 184, gives the text of some of these chartered asseverations of missionary aims in our early colonial history.

Those mighty ties of spiritual interest which now link India with all Christendom are the outcome of missions. In their own sphere of moral and religious influence missionaries have coöperated with English statesmen, and rendered a service of value both to Great Britain and to India. The strange and unwarranted attitude of the old East India Company toward missionary effort has long ago changed, and the value of

missions to British interests in India is now freely recognized. Since the days of the Mutiny it has become more and more apparent that a native Christian community is a valuable ally of English rule, and, so far as its influence goes, a moral guarantee of fidelity and good-will. The sailing of Captain James Wilson and thirty-six missionaries in the *Duff*, which was owned and sent out by the London Missionary Society, in 1796, opened the South Pacific to those largesses of light and civilization which missionary effort has sent there during the past century. The West Coast of Africa first felt the touch of Christian sympathy when English and Scotch and Moravian missionaries went there late in the eighteenth century. The coöperation of the Church Missionary Society, the Wesleyan Missionary Society, and the United Presbyterian Missions of Scotland, has contributed in no small measure to the opening up of the vast regions of the Niger Basin, and has been a factor in furthering the present political supremacy of Great Britain throughout Nigeria. German, French, American, and English missions have also been helpful still further toward the South.

The marvellous story of African colonization during the nineteenth century is indissolubly linked with missionary devotion and achievement. Such names as Vanderkemp, Philip, Krapf, Rebmann, Moffat, John Mackenzie, Livingstone, and Bishop Mackenzie of the Zambesi, as well as many others later in the century, certify to the truth of this statement. We may almost reckon the Uganda Protectorate as virtually the outcome of missions, with that colossal achievement of a railway from Mombasa to the Victoria Nyanza as a necessary result. In fact, when the Imperial British

East Africa Company proposed to retire from Uganda, in 1892, it was largely the missionary appeal of Bishop Tucker and the officers and friends of the Church Missionary Society which influenced public opinion in Great Britain, and secured the funds required to maintain the company in its place for another year, thereby bringing about, in coöperation with an irresistible public sentiment, the sending of a special commission under Sir Gerald Portal, which resulted eventually in the establishment of the British Protectorate.

A Cape to Cairo Railway has furthermore captured the British imagination, and is now an evident probability. In the light of this fact it is curious to note that as far back as 1860, at the consecration of Bishop Mackenzie as a missionary to what is now the British Central Africa Protectorate, Bishop Gray designated the work entrusted to the new bishop as "the first link in a chain of missions which should stretch one day from Cape Town to Cairo." Livingstone was a pioneer figure in this section of Africa at even an earlier date, and since then English, Scotch, and Continental missions all along that proposed route have been making the moral surveys, and laying the road-bed of civilization, for the Cape to Cairo Express. Another singular instance of missionary foresight is the prophetic vision of Krapf, in the earlier half of the last century, of a chain of mission stations across Africa. His dream is now almost realized, since only a few days' journey lies between the eastern outposts of the Congo missions and the western extension of the Church Missionary operations in Uganda. Further illustrations might be drawn from the history of Cape Colony and Bechuanaland, where Moffat and John Mackenzie have left their

record. Khama's Country and the whole of British Central Africa, including the upper waters of the Zambesi, where the French Mission labours among the Barotsi, serve the same purpose of illustrating an international value to missionary enterprise. Again, at Zanzibar and in British East Africa the Universities' Mission has been the forerunner of interracial bonds. It should be noted carefully that the political motive has not instigated or governed the missionary propaganda, yet international movements have no doubt been quickened and facilitated by the fact that a work of Christianization has either preceded or accompanied the building of empire.

Turning to China, we find Morrison and Gutzlaff, the former in the double capacity of missionary and interpreter for the East India Company, serving in international affairs before its formal opening to the foreigner. The Rev. E. C. Bridgman and Dr. Peter Parker were associated with the Honourable Caleb Cushing in negotiating the first treaty which the United States made with China, in 1844. Both these men were masters of the Chinese language, familiar with the customs of the country, and acceptable media of communication. The aid which they rendered was extremely useful. Mr. Cushing declared that "they were invaluable as advisers." It was in the early British negotiations that Morrison and Gutzlaff rendered a similar service. The former was associated with Lord Amherst in 1816, and was for some years interpreter and secretary to the British Ambassador, and Gutzlaff was his successor in the same position. When the Treaty of Nanking was made, the latter participated in the negotiations, and rendered important aid. It would thus appear that

the initial word of friendly diplomatic intercourse between China and two great governments of the West was spoken through the medium of missionary secretaries and interpreters.

A few years later, in 1858, when the notable treaties of Tientsin with the four governments of the United States, Great Britain, France, and Russia, were drawn up with China, in the case of the United States treaty two American missionaries whose services in the negotiations were of historic importance and value were associated with the Honourable W. B. Reed, the minister who represented the United States on that occasion. Dr. S. Wells Williams and Dr. W. A. P. Martin, both missionary scholars and statesmen, took an active part in the preliminary conferences, and in fixing the provisions of the document, as well as securing its acceptance. It was due to Dr. Williams that the memorable Toleration Clause, afterward included substantially in the British treaty, was inserted. Mr. Reed was apparently not awake to its importance, nor was he inclined to press it. He remarked to the missionaries concerning it: "Now, gentlemen, if you can get your article in, all right, but with or without it, I intend to sign on the 18th of June."

The missionaries realized its import and desirability, and obtained permission from Mr. Reed to propose it to the Chinese officials. In this purpose the Russian Minister was also in hearty sympathy, and, in fact, had himself drawn up a Toleration Clause, which was, however, objected to by the Chinese officials. The clause subsequently drawn up by Dr. Williams was cavilled at, and rejected in its first form, but it was rewritten by him, and its final draft was accepted by the Chinese

commissioners. The preliminary draft of the clause had been returned by the Chinese commissioners so altered and restricted that it was unacceptable to Mr. Reed, who was inclined to have it omitted altogether rather than delay longer the signing of the treaty. Dr. Williams passed a restless night of disappointment and anxiety, but arose in the morning with a new draft in mind, which he thought would serve the purpose and be acceptable. He reduced it at once to writing, and with Dr. Martin went in haste to the Chinese commissioners on the morning of the very day fixed for the signing of the treaties. The article was accepted, and reads as follows:

"The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, shall peaceably teach and practise the principles of Christianity shall in no case be interfered with or molested."

Thus, to American missionaries, especially Dr. Williams, is due the credit of securing a treaty incorporating the policy of a tolerant recognition of Christianity on the part of the Chinese Government. In the case of the United States treaty the wording, "Any person, whether citizen of the United States or Chinese convert" was substituted by Mr. Reed in place of the original word "whoever," Mr. Reed desiring that the treaty should apply explicitly to citizens of the United States.

This change distinguishes the United States treaty from all others, in that Chinese converts are definitely specified, and placed on a basis of toleration, although this is also plainly implied in another form of words in the Russian and French clauses, and the English clause is capable of such an interpretation. Dr. Williams was given to understand at the time that no Toleration Clause would have been inserted in the British treaty had it been left out in the American. This concession had not been included in formal treaties, although the French Minister, M. de Lagrené, in 1844, had secured from the Emperor Tau Kwang an imperial rescript revoking the persecuting orders, and proclaiming an edict of toleration. This, however, was practically a dead letter, and would have been of little value so far as any permanent international policy was concerned. It should be remarked, also, that the British missionaries at Ningpo and Shanghai had addressed Lord Elgin on the subject of toleration before the British treaty was drawn up, but, judging from his reply, the appeal was of little avail.

The treaty concession of Tientsin may, therefore, be called the Magna Charta of religious freedom in China. Dr. Williams, and we may add Dr. Martin also, were its sponsors, and to these distinguished missionaries belongs the high honour of establishing the principle of religious freedom in a permanent historical setting before the view of "almost the two halves of the human race." Dr. Williams was subsequently appointed to the office of Secretary and Interpreter of the United States Legation in China, and served in that capacity—chiefly at Peking—until his resignation, in 1876. It was he who secured official quarters for the United

States ambassadors in Peking, and his efficient executive discharge of his duties was an important service during those early years of ministerial residence at the Chinese capital. Mr. Reed cordially acknowledges the services of his missionary assistants in the following words: "Without them as interpreters the public business could not be transacted. I could not but for their aid have advanced one step in the discharge of my duties here, or read, or written, or understood one word of correspondence or treaty stipulations. With them there has been no difficulty or embarrassment." The importance of these treaties, securing as they did the right of diplomatic residence at Peking, freedom to travel in China, trade facilities, and toleration of Christianity, has been recognized by friends and students of the East.

Dr. Williams's subsequent relations with Mr. Burlingame were very happy and congenial, as he fully sympathized and coöperated with that distinguished ambassador in establishing the policy of friendship and consideration which has ever since characterized American diplomatic relations with China.[1] He was on many occasions left in charge of the legation as Acting Ambassador. The official recognition of his services by the Department of State at Washington was cordial and appreciative, as appears from the following extract:

"Your knowledge of the character and habits of the Chinese, and of the wants and necessities of the people and the government, and your familiarity with their language, added to your devotion to the cause of Chris-

[1] "Anson Burlingame and the First Chinese Mission to Foreign Powers," Frederick Wells Williams, 1912. *Passim.*

tianity and the advancement of civilization, have made for you a record of which you have every reason to be proud. Your unrivalled 'Dictionary of the Chinese Language' and various works on China have gained for you a deservedly high position in scientific and literary circles. Above all, the Christian world will not forget that to you more than to any other man is due the insertion in our treaty with China of the liberal provision for the toleration of the Christian religion."

It is worthy of note that his services in securing the provision of toleration were regarded as calling for special commendation by our government. A private letter from Secretary of State Hamilton Fish expresses the same high appreciation of his official career. There is little reason to fear that the principle of toleration introduced over half a century ago will ever be reversed.

Another Presbyterian missionary, the Rev. D. B. McCartee, M. D., had a long and useful career in diplomatic positions both in China and Japan. He accompanied Flag-Officer Stribling of the American Navy on an expedition to treat with the rebels at Nanking at the time of the Taiping troubles, and through his personal influence with the Chinese leaders he was largely instrumental in securing a "sealed guarantee of protection for all Americans against violence from the rebels, and for all natives in the employ or care of American citizens." In connection with his services in the mixed court in Shanghai, in 1872, he was appointed on a special mission to Japan to treat for the return of three hundred Chinese coolies, who, in the Peruvian vessel *Maria Luz*, had been driven by a typhoon into the harbour of Yokohama.

The Chinese authorities presented him with a gold medal and a complimentary letter, in recognition of the successful issue of the mission. He subsequently became Professor of Law and of Natural Science at the University of Tokyo, and from that time his services, for a period of some twenty-eight years, were given to Japan. He was instrumental in establishing a Chinese embassy in Japan, and became himself its foreign secretary and adviser. At the time of General Grant's visit to Japan, when the General was asked to arbitrate the respective claims of China and Japan to the possession of the Liu Chiu Islands, Dr. McCartee, who was thoroughly acquainted with the historical facts and their diplomatic bearing, placed such information before General Grant that he was able to give the matter his attention. The Chinese Government acknowledged his services in the Japanese Legation by appointing him to the permanent rank of Honourary Consul-General.

In those memorable negotiations which signalize the entrance of modern Japan into the comity of nations, at the time of Commodore Perry's expedition, we find Dr. S. Wells Williams accompanying, at the special request of the Commodore, both the first and second expeditions, in 1853 and 1854. He took an active and influential part in the negotiations, and it was at his suggestion that the Most Favoured Nation Clause was introduced into the Japanese treaty—the first compact of Japan with Western nations. His serious and vivid appreciation of the historic significance of his diplomatic services appears in private letters and extracts from his journal. He writes of the scene in the Bay of Yeddo: "It was the meeting of the East and West, the circling of the world's intercourse, the beginning of American

interference in Asia, the putting the key in the door of Japanese seclusion." Speaking of the presence of the American ships, he writes: "Behind them and through them lie God's purposes of making known the Gospel to all nations, and bringing its messages and responsibilities to this people, which has had only a sad travesty of the truth as it is in Christ Jesus. I have a full conviction that the seclusion policy of the nations of Eastern Asia is not according to God's plan of mercy to these peoples." Surely this missionary diplomatist, with his faith and foresight, was an instrument chosen of God to participate in those momentous events which inaugurated the opening of both China and Japan to an era of modern progress destined to be the most wonderful in their history, and now recognized as having also a mighty international significance. The memorial monument to Commodore Perry, erected in 1901, on the shores of Japan, was an appropriate and graceful tribute, but the services of Dr. Williams most assuredly deserve also a grateful commemoration on the part of Christendom.

Several distinguished missionaries in Japan have rendered services of international import. Dr. Guido F. Verbeck and Dr. Samuel Rollins Brown were especially useful and helpful to the Japanese during the critical period of the reorganization of their national life, since the introduction of those monumental changes which have characterized the *Meiji* era of Mutsuhito, the late Emperor. Dr. Verbeck suggested the plan of the now historic embassy sent by the Japanese Government to America and Europe, in 1871, and the project was finally executed, in large part under his advice and coöperation. Its results proved to be of decisive in-

fluence in permanently establishing the friendly relations of Japan with the nations of Christendom, and was a factor of practical moment in securing that religious toleration which has distinguished the Empire of Japan in the modern history of the East. It is a matter of further interest that the recent revision of Japanese treaties, which has established a basis of equality with Western nations since July, 1899, has been both favoured and facilitated by resident missionaries, out of a sense of justice and fairness to Japan. By manifestoes, resolutions, and public meetings, as well as by private influence, they have made it known that they regarded the aspirations of Japan in this matter with sympathy and favour.

The diplomatic relations of the United States with Korea have been also facilitated by the services of Dr. Horace N. Allen, who was the first American missionary to arrive in Korea. He went there in 1884, and was soon appointed physician to the court. He subsequently, in 1887, accompanied the first Korean Embassy to Washington as its secretary, returning to Seoul, in 1890, as Secretary of the United States Legation. In 1897 he was appointed United States Minister to Korea.

While speaking of embassies, it would be in place to notice here a correlative custom, prompted by the missionary motive and facilitated by missionaries, which seems to be now fairly inaugurated. We refer to the representative visits to mission lands of men of intellectual and spiritual gifts, as ambassadors of the Christian faith and the higher life of Christendom, and advocates of the ideals of Western progress. These personal, yet in a sense public, tours have come to be of importance as a factor in the cultivation of non-

official relations of friendship and mutual understanding and good-will. The Barrows Lecturer, represented by such men as Dr. Barrows, Dr. Fairbairn, Dr. Charles Cuthbert Hall, and Dr. Charles R. Henderson, has become an international envoy, with a beneficent message of wisdom and brotherhood. Union Theological Seminary sent the late lamented Dr. George William Knox on a similar errand. The Student Volunteer leaders, among whom Dr. John R. Mott is *facile princeps*, the Y. M. C. A. secretaries, and the professional specialists from our universities, each with a brief for some phase of ethical, philosophical, or scientific thought, are all representatives of the higher and nobler phases of Western learning, and their services have a distinct value of interracial import.

Not only have the treaty relations of Christian nations with the great Asiatic governments of China and Japan been facilitated by missionary coöperation, but diplomatic negotiations with smaller tribes and kingdoms—especially in Oceania—have received aid from the same source. Missionaries have often prepared the way for the establishment of such international ties by initial intercourse and friendly residence, thus becoming pioneer media of information and contact. A capital illustration of this is New Guinea, where Chalmers and Lawes, and other missionaries of the London Society, became the forerunners of the present British Protectorate. The services they rendered in anticipation of the British occupation of Southern New Guinea, in 1884, have been cordially acknowledged by Sir James E. Erskine and Sir Cyprian Bridge, both high officers in the British Navy.[1] In the same way

[1] "Christian Missions and Social Progress," Vol. III, p. 279.

missionary labours in New Zealand brought Maori hearts into touch with Christianity and civilization to an extent which no doubt greatly facilitated its peaceful political attachment to the British Empire. The earliest mission was especially successful among the Ngapuhi tribe; and it was the chiefs of this important and powerful clan who, in February, 1840, at Waitangi Falls, were the first signers of the treaty accepting British supremacy. Nearly two thirds of the entire Maori population had professed Christianity in 1859. Marsden, as early as 1814, and Selwyn later, were all-unconsciously pioneer empire-builders in New Zealand.

The peaceable, and even cordial, ceding of Fiji to Great Britain by its chiefs and people, in 1874, followed long years of successful missionary toil by the English Wesleyans, resulting in a marvellous preoccupation of native hearts throughout the islands by the Gospel which the Wesleyans brought. A British protectorate was established over the Tonga group by peaceful negotiations in 1900, but years before that English missionaries had laboured there in friendly contact with that proud and vigorous race. The Samoan Islands, now portioned out between Germany and the United States, were annexed to Christianity half a century or more before their political destiny was determined. The Cook, or Hervey, Islands were Christianized and civilized by the London Society missionaries over a generation before the British Protectorate was established, in 1888. As early as 1864, the natives petitioned Great Britain for annexation, but a protectorate only was instituted, in 1888, which, at the request again repeated of the native chiefs, was changed to annexation to New Zealand, in 1900. Thus a reclaimed race

was made ready by missions for relations of friendly diplomacy with a great nation of Christendom. The Santa Cruz group, now a part of the British Empire, was the scene of the martyrdom of Young and Nobbs, in 1864, and of John Coleridge Patteson, in 1871. Thousands of hearts throughout Christendom have read the story with tender interest, and some day no doubt a fitting memorial of Patteson will commemorate under the British flag that pathetic incident. Gladstone once said of Patteson himself that he was a "pledge of noble destinies."

The virtual preëmption of the New Hebrides, destined possibly to have their political future linked with the British Empire, may be regarded as the outcome of a missionary occupation which has been sealed by martyrdom, and crowned by the uplifting transformation of savage tribes into aspirants for political order and moral civilization. In 1820, two English missionaries —Ward and Burton—endeavoured to secure a foothold in Sumatra among the fierce Battaks, but were unable to do so. In 1832, two American missionaries—Munson and Lyman—made another attempt, but were martyred by cannibals. Thirty years later a third endeavour, on the part of the Rhenish Society, was successful, and a region in North Sumatra, previously wholly inaccessible to the white man, was opened by a peaceful occupation. From that martyrs' seed has sprung a Christian population of some fifty thousand native Battaks, now living in a state of peace and good order which promises a developed civilization. The Dutch Government in the East Indies is surely a debtor for this missionary achievement.

Hawaii, now United States territory, was largely

moulded and fashioned for her destiny by missionary pioneers whose labours have assumed an importance which may fairly be regarded as of international interest. During the whole of the nineteenth century, while by the irresistible growth of economic and political ties, and the manifest trend of history, it belonged *in posse* to the United States, missionary toil was fitting it for the consummation when it would become so *in esse*. Ex-Secretary of State, the Honourable John W. Foster, in his admirable volume (p. 108) already mentioned, places a high estimate upon the beneficial effects, social and political, of American missions in Hawaii. There are other groups whose political destiny is now linked with European nations—the Gilbert Islands with Great Britain, and the Marshall and Caroline with Germany—which have long been under the careful training of missionary teachers from America. Whatever opinion may be held of the political wisdom of the occupation of the Philippines by the United States, there is no valid reason to doubt that beneficent results are most assuredly to follow in those islands from this foreign occupation. The recognition of a missionary obligation on the part of American Christianity is, moreover, a strenuous and clearly manifest duty, which may be regarded as already fruitful in moral good and social betterment to the people of the islands.

Not only in connection with diplomacy, but in times of war and public calamity, the services of missionaries have been of benefit. During the mutinies and uprisings in Uganda they have sought to protect life and property. At the siege of Peking the conspicuous and brilliant services of missionaries in defending the legation, during that perilous summer of 1900, were uni-

versally acknowledged. The successful issue was due in no small measure to the skillful and heroic participation of missionaries in that victorious defense. Not only were the lives of the ambassadors saved, but international consequences were averted which might have precipitated unparallelled calamities. There is a manifest value, moreover, to the ministrations of missionaries in the sphere of philanthropy. In times of famine, earthquake, epidemics, and great disasters, sympathy and help are given, and charitable funds administered. That international scourge and scandal of the slave-trade has been checked, and all but abolished, largely through the helpful coöperation of missionaries.

In the promotion and establishment of peace among the nations there is also an undoubted value to the service and influence of missionaries.[1] They neither strive nor cry, nor is their voice heard in the streets, nor have they the power of diplomats or rulers to determine issues; but they nevertheless do a quiet and often effective and unique service of counsel, conciliation, and restraint. The work that they do in promoting good government is, moreover, in the interests of peace. Mission converts are men of peace, not the advocates of massacre and disorder. They are inclined to friendliness and forbearance rather than to treachery and violence, and in the face of some very appreciable Oriental perils they may at times safeguard as hardly any other agency can both the lives and property of foreigners. *The Spectator*, of London, in its issue of July 21, 1900, in a thoughtful article on "The Motive of Oriental Massacre," writes as follows:

[1] "Missions and International Peace," Professor Cairns, in the *International Review of Missions*, April, 1912.

"Massacre will always remain the grand permanent danger of the European in Asia. He will always be one of a few, the Asiatic will always be one of a multitude, and the temptation of the multitude to be done with the intruding few by killing them all out will never end. Of preventives, there is but one which can be relied on, and that Europe has seldom or never secured. A great *native* caste which could be implicitly relied on, and which knew every emotion of the people around them, could probably protect the Europeans from any outburst of sudden death. Ten millions of Christian natives in China or India, for instance, would be for the white Christians an effective unpaid guard. . . ."

The Moravians in their work in Dutch Guiana, during the latter half of the eighteenth century, and until the middle of the nineteenth, achieved a victory over the Bush Negroes which was a boon to the Dutch Government. The work of early missionaries in South Africa was an influential factor in solving native problems, and promoting their peaceful solution. In times of disorder and massacre in the Turkish Empire they have acted as mediators, pacificators, and saviours of lives and property, as was illustrated by the services of Calhoun, Thomson, Van Dyck, Eddy, Jessup, and Bliss, in Mount Lebanon during the troubles of 1860, and by the heroic and sacrificial devotion of missionaries during more recent massacres in Asia Minor.

The exposition and accentuation of the principles of international law have also been a feature of missionary service. Verbeck did important preliminary work in this direction in Japan, and Martin in China. When the latter went to reside in Peking, in 1863, he carried with him a translation into Chinese of Wheaton's "Ele-

ments of International Law." This was welcomed by the Chinese Foreign Office as a timely guide amid the perplexities arising out of the new international compacts into which they had just entered. Dr. Martin supplemented the above translation by Chinese versions of Woolsey, Bluntschli, and Hall, on international relations. Chalmers taught the very alphabet of the law of nations to the natives of New Guinea, and, in 1899, Secretary Wardlaw Thompson, of the London Missionary Society, reported the interesting fact that Mr. Abel, one of their missionaries in New Guinea, was instructing the people, and especially the school children, "to repeat a brief statement of the British laws which has been prepared for the benefit of all the inhabitants of British New Guinea. These simple rules of conduct are learned as the commandments are learned, and thus law and order are associated with religion." It is certainly a novel feature of education and of religious worship to associate the commandments, the creed, and the laws of the land, in an all-round summary of human duty. Here seems to be an admirable hint for the reformer and the earnest advocate of higher standards of citizenship.

The immensely effective and beneficial influence of statesmanship, largely Christian in spirit, in evolving throughout Christendom that remarkable code of national chivalry—voluntary in its sovereignty, and sacred in its dignity—which we have come to designate as international law, has been perpetuated and extended among Asiatic and other foreign peoples largely by the initiative of missionary teachers and statesmen. They have sought to introduce the humane provisions of that code in times of war, and they have secured also among

many savage tribes the practical recognition of another of its requirements, the safety of shipwrecked mariners. On the other hand, missionaries have not been unmoved spectators of infractions or dubious applications of the international code by Western powers in their contact with Oriental nations. The missionary protest in the face of some notable lapses in these respects, especially in China, has been vigorous and uncompromising. On the subject of opium the missionary body has been a unit, and this is substantially true also of their opposition to the territorial dismemberment of the Chinese Empire.

It would thus appear that to the messengers of the Gospel in mission lands has long been assigned an international rôle—not, to be sure, in any formal or official capacity, but as contributors incidentally, and sometimes unconsciously, to the sum total of good-will and friendship among the nations. They have borne their part in promoting kind feeling among widely separated races, and in breaking down barriers between distant and alien peoples; they have also struck the note of brotherhood—stirring, on the one hand, generous impulses, and, on the other, awakening gratitude. They have facilitated diplomatic relations, and aided in establishing peaceful and mutually beneficial ties among the nations. This remarkable service, it may be noted, has been coincident with monumental changes in world politics and ethnic intercourse, brought about by discovery, colonization, and commercial enterprise. Missionary expansion has thus given a certain impetus, as well as kindly tone, to that interchange of intellectual, spiritual, and material treasures which has become the unique glory of our age, and is leading on as much as any other single influence to the goal of

universal peace and unity. Imperialism—an inspirational force among the nations—is given an ethical significance, and directed toward a sublime ideal, by this international leaven of missions. Paul's conception of the relationship of superior to inferior races has hardly been taken seriously as having any function in modern diplomacy. The spirit of missions, however, like a voice crying in the wilderness of international selfishness, has sought diligently to promote kindly consideration, good-will, and fair dealing, and endeavoured faithfully to exemplify them in its own sphere. That great missionary apostle and statesman regarded himself as "debtor" even "to the barbarians"—an aspect of interracial obligation which has been to a surprising extent a negligible consideration in the diplomatic intercourse of the nations.

Some who may be inclined to regard this view of the matter as not within the range of practical politics may, moreover, take exception to it on the ground that there seems to be evidence that missions are distinctly a disturbing element in international intercourse, and, therefore, they cannot be regarded as contributing toward the establishment of friendly relationships. We shall not undertake to call in question the fact that in exceptional circumstances, under the pressure of misunderstandings, or as the outcome of religious fanaticism, the entrance of Christianity has been unwelcome, and awakened more or less violence. This is natural, perhaps inevitable, and historical precedents would lead us to expect it; it seems to be incidental to the propagation of Christianity. And yet, so long as the missionary teacher is within recognized and acknowledged treaty rights, and does not transgress

international agreements, he is not called upon to refrain from pursuing his calling by any purely deferential restraints. So long, also, as his appeal is only to the reason and free moral nature of man, without attempting to exact an unwilling adherence by any expedient which forces the conscience, he is strictly within the bounds of that universal exercise of moral freedom which belongs to man as man. It is not in fairness or justice within the sovereign rights of any government, despotic or liberal, to exercise lordship over the conscience in the realm of religious freedom, so long as that freedom is not made an instrument of criminal license. That would be to usurp a power which belongs to God alone, and which He has never delegated to human rulers. As a religious teacher of God's truth and God's law of righteous living, using only the moral instrumentalities of appeal and persuasion, the Christian missionary has the right of way the world over. Within his proper limitations he is unimpeachable as a moral force among men. The highest authority which mankind is called upon to acknowledge has commissioned him to discharge a duty which is *sui generis* in history. He may be hindered, opposed, persecuted, and martyred, but his credentials are authoritative, and cannot be destroyed. He may be silenced temporarily, or banished for a time, but his opportunity is certain to come, and he is bound to avail himself of it.

It becomes him, under these exceptional conditions, to discharge his duty with meekness, patience, and tact, to exemplify in his own character and conduct the wisdom, gentleness, and sincerity of the religion he teaches, and to seek only moral victory by legitimate spiritual means. Where the missionary service is

rendered in this spirit it is rarely, if ever, offensive, and any possibility of disturbing international goodwill is reduced to a minimum. In fact, the charge which has sometimes been indiscriminately made, that missions are the cause of international alienation, has been greatly exaggerated. There has been much misunderstanding on this point, and some considerable misrepresentation. The conspicuous illustration, of course, has been China, and on the basis of a false induction, a sweeping and railing accusation has been made against missions in general as a cause of trouble among the nations. While it is no doubt true that the political assumptions of Roman Catholic missions in China are offensive to the Chinese officials, yet it can be safely said that Christianity, as exemplified in Protestant missions, exercising its simple and legitimate function as a teacher in the sphere of morals and religion, is guiltless in the matter of political meddling. It is far from the desire of Protestant missionaries to obtain any such preferential treatment as the Roman Catholic missionaries have secured through the French Government, but the adequate protection guaranteed by all treaties to foreigners residing in China should surely not be denied to missionaries living strictly within treaty privileges, and in no way transgressing the laws of China. These rights have sometimes been so outrageously violated, not only in China but also in Turkey, that missionaries have been obliged to appeal to our government in defense of their treaty standing. There is nothing unbecoming in asking such protection, which is in fact not only an act of justifiable self-defense of their own citizenship, but also contributory to the safety and welfare of all foreign residents.

In fact, the missionary, all things considered, has made it safer and more possible than it would otherwise have been for all foreigners to reside in China. Numerous friendly acts and proclamations by high officials of the empire, since the convulsions of 1900, have indicated a specially kindly feeling to missionaries. The Missionary Peace Commission of 1901, in Shansi, is a remarkable evidence of the respect and consideration shown to missionaries by many Chinese officials since the troubles of 1900. The recent opening of Hunan and Hupeh by the missionaries of the London Society has reclaimed, in a measure, an immense section of China to foreign residence, which will be a boon both to missions and commerce.

At the Seventh Annual Conference of Foreign Mission Boards of the United States and Canada, held in New York City, January, 1899, a report was presented embodying the results of a careful canvass of mission fields throughout the world as to the attitude of civil governments toward Christian missions and missionaries wherever they had been established. The report revealed the fact, and recent history has confirmed it, that almost without exception the world over the attitude of local governments was friendly and helpful, with few signs of friction and opposition. In view of the many regrettable incidents in the contact of Western nations with Eastern peoples, and the objectionable personal example and conduct of many foreigners residing in the East, the outcome above indicated is especially significant, and speaks much for the respect accredited to missions and their representatives.

II

The Missionary Factor in Colonial History

The aspect of missionary work must always be one of two kinds. In the first instance we all think of the individual souls for whose benefit the missionary works, and I should be very sorry if it should be imagined that I am leaving that point of view out of sight. On the contrary, we must believe that he who goes out preaching the Gospel has a message for every individual soul of man. But having premised that much, there is now a disposition—and perhaps it is a providentially guided disposition—to look at missionary work not from the standpoint of the salvation of the individual, but from the standpoint also of the ultimate destiny of the world at large. . . .

To bring the individual to the knowledge of what Christ is to him, that is a great work. But surely it is also a great work to show the necessity, from the standpoint of a nation, of the existence of great ideals which mean protection of the ordinary maxims of morality, which mean the recognition of a Power greater than ourselves that is dominating and directing the world, which mean the reverence for life and the reverence for God.

THE RT. REV. W. BOYD CARPENTER, D. D.

Perhaps the most astonishing thing of late years about foreign missions is the different way in which they have come to be regarded both from without and from within. The work itself has been going on now for many years, steadily, patiently, developing on this side and on that, without any great crises or radical changes of attitude or method. But suddenly the outside world has become aware of what the missionaries really mean and of what they are actually accomplishing; and the missionaries themselves, though perhaps with not quite the same suddenness, have come to look straight at their own work and see it not as a vague saving of the souls of the heathen, but as what it really is—the soul of Christian civilization labouring to spread itself throughout the entire human race.

DUNCAN BLACK MACDONALD, D. D.

II

THE MISSIONARY FACTOR IN COLONIAL HISTORY[1]

IN estimating the influence of missions in the world, and in fixing the scope of their activities, it has been customary to regard them as dedicated to the extension of the kingdom of Christ by means of individual conversion and the planting of the Church in mission lands. This point of view is truly evangelical, and in harmony with the mind of Christ and the promptings of His Word, and should ever hold its place in the Christian heart as the highest incentive to devout earnestness in this special line of activity. The historic record of missions, however, presents points of view supplementary to this essential aspect, and reveals vistas of influence ramifying in various directions, and issuing in manifold results which fill a large place in the general progress of the world. It is now easily discoverable that missions have had in the past, and no doubt will continue to have, not only a spiritual and religious function, but that they have been an evolutionary force especially owned and used of God for helping mankind toward the goal of broad culture, political freedom, commercial prosperity, scientific attainment, and social betterment, to an extent which is already most encouraging, and which will be more and more recognized as time goes on.

[1] *Auburn Seminary Review*, May, 1904.

Since missions have been to such an extent identified in the minds of their supporters with the churchly aspects of history, the expectation of and the search for results have been hitherto confined largely within the limits of religious expansion, and the visible fruitage of Christian effort as it appears in individual conversions. This should be in no sense deprecated, since if this single aspect of the case were studied and appreciated as it might be, the Church at large would find much more encouragement and cheer in the prosecution of its task than at present it enjoys. If, however, a larger and more searching investigation be made into the historic outcome of missions, it will yield additional and deeply suggestive intimations of the full providential design and value of the missionary factor as a divine force commissioned by God to far-reaching, though unobtrusive, activities in the shaping and unfolding of history. In the sphere of discovery and exploration, in the development of backward races, in the moulding of national life, in the shaping of political destiny, in the reformation of administrative methods, the training of public servants, the reconstruction of judicial systems, especially among barbaric races, the opening of commercial doors, the promotion of international diplomacy and commercial intercourse, and in the ethical and social regeneration of ancient communities of mankind still moving slowly and wearily toward a higher civilization, missions have wrought marvellously, and we will discover more and more as time goes on their value along these lines of influence.

In the study of this theme we desire to trace out a single thread of missionary influence, woven among many others by God into the early history of our own

country. The missionary factor in our colonial history is not conspicuous nor obtrusive, yet it can be distinctly noted. It has not always received the attention it deserves from the political student and scholar, and even the reverent religious investigator has generally placed the emphasis very naturally on the Puritan impulse, the eager search for soul liberty and religious freedom, and the desire to found a state where untrammelled religious and civil development along their own lines would be possible. In some of these histories the earlier voyages toward the unknown West have been credited solely to the love of adventure and the hopes of an El Dorado, and even in the case of the English Puritans, rivalry of Spain and a desire to outstrip other nations in the search for coveted possessions, are apparently regarded as the only motives worthy of accentuation. The world then, as now, contained a mixture of good and evil. There were men of high ideals and Christian impulses, and others of low ideals and unscrupulous designs. We are confessedly searching for the former class, as we may be able to find them in colonial times.

It would not, however, be wise or historically correct in this connection to exalt unduly, or to exploit in a partisan spirit the missionary impulse as if it were a dominant and overshadowing motive, but neither, on the other hand, should it be ignored or forgotten. It can be clearly traced in official documents which form the bases of early movements in colonization, but in some instances it was slow in asserting itself amid the difficulties, sufferings, and perils of the life and death struggles of early colonists. Aggressive movements under the circumstances were almost impossible, and

missionary activities were of necessity dormant until more settled times opened the door of opportunity. Puritan hearts were undoubtedly stirring with missionary aspirations when they turned their prows westward: this was especially true of many of the finest and noblest spirits among them; but when they touched these shores they found themselves for a time face to face with almost insurmountable obstacles to the prosecution of missionary work. As time went on, the spiritual life of the Church for various reasons lapsed somewhat; its strenuousness relaxed. Missionary effort, however, was fairly under way as early as the time of Eliot, who arrived in 1631, and was continued by devoted men until the great awakening which culminated in 1741. This, barring its ecclesiastical partisanship, and irregular excesses on the part of some excited promoters, was a blessed revival of religious feeling, and a stimulus to religious activities.

It may be noted here that far back of colonial history there is at least a credible tradition received as probable by some careful historians, that America itself was in a sense a missionary discovery about five hundred years before Columbus and Cabot, and six hundred before the advent of the Pilgrim Fathers. According to the Sagas, Leif Ericson, a Norse missionary, discovered and touched these shores about 1000 A. D. Leif was the son of Eric the Red, who was the first colonist of Greenland. While on a visit to Norway, Leif was commissioned by King Olaf to proclaim Christianity in Greenland. The account in the Sagas reads as follows: "Upon one occasion the King [Olaf] came to speech with Leif, and asks him, 'Is it thy purpose to sail to Greenland in the summer?' 'It is my

purpose,' said Leif, 'if it be your will.' 'I believe it will be well,' answers the King, 'and thither thou shalt go upon my errand to proclaim Christianity there.'" Omitting here a few lines for the sake of brevity, we quote further from the Sagas: "Leif put to sea when his ship was ready for the voyage. For a long time he was tossed about upon the ocean, and came upon lands of which he had previously no knowledge. There were self-sown wheat fields and vines growing there." It is not necessary to give the account in full. It is clear that it was on his voyage to Greenland on a missionary errand that he was driven by storms, as seems probable, upon the coast of America, supposedly the shores of Nova Scotia or New England, as he found "self-sown wheat fields and vines growing there." This discovery was a stimulus to subsequent exploring expeditions from Greenland to "Wineland the Good," accounts of which are given in the Saga of Eric the Red. If this is all true, America itself in this indirect and casual way was a missionary discovery, and may be so entered in the annals of that kingdom which is destined to conquer the world. Subsequently, in the eighteenth century, Greenland was linked with Denmark by the missionary devotion of Hans Egede. The Moravians followed, and gave themselves in long and faithful labours upon those inhospitable shores. Their phenomenal success has made Greenland a place of memorable interest in missionary annals. Labrador was reached by Jens Haven in 1765. Grants of land were made to the Moravians by George III, in 1769, and every year since 1771 a missionary ship has sailed back and forth from England to the lonely haunts of the missionaries on that bleak coast, without reporting

during all this period a single fatal accident. Twelve different ships have been in use, five of them bearing the name of *Harmony*. All of them have been sailing vessels, except the one last built, which has auxiliary steam power.

When the era of maritime exploration began, in the fifteenth century, Prince Henry the Navigator, of Portugal, a brilliant pioneer of modern discovery, at whose instigation others undertook the bold voyages which opened the pathway of early colonization and commerce, was himself under the spell of the missionary motive. He was a true Christian, an evangelistic crusader, and the purpose of propagating the Gospel, although no doubt other motives and ambitions were present, occupied a prominent place in his mind and heart. Among the reasons which he gave for pushing his discoveries was "his great desire to make increase in the faith of our Lord Jesus Christ." His supporters and patrons were largely the clergy and men of high religious character, while the statesmen and the general public of his day took but a lukewarm interest in his venturesome enterprises. Numerous contemporary records testify to the sincerity of his desire to spread the Gospel to unknown regions. Campbell, in his "Maritime Discovery and Christian Missions," says of him: "This great prince was clearly raised up by heaven for the performance of the exalted part assigned him; and when the last abode of savage man shall have been discovered, when the voice of the missionary shall have sounded the accents of mercy in every ear of the human family, when the Gospel of Christ shall have subdued the earth, and blended all nations into one, when an enlightened and Christian commerce shall have waved

her flag on every shore, and diffused her blessings through every clime, then an instructed and liberated, and a regenerated world will exhibit the consummation of the work begun by Don Henry, Duke of Viseo."

Columbus was not a missionary in the ordinary acceptation of the term, but the evangelistic motive, as is manifest from his own statements, had a distinct influence in his career, and he was fond of accentuating the literal meaning of his own first name—Christopher—the Christ-Bearer. His journal during his voyage contains repeated intimations that he desired and sought the conversion to Christianity of the strange peoples of the West,[1] although the extant writings of Columbus previous to undertaking his first voyage do not seem to throw clear light upon the subject. There is much probability, however, that the missionary motive was even then in his mind, and was overshadowed by those political and commercial considerations which seemed to be the most persuasive means of pushing his scheme and overcoming his difficulties. Some historians, nevertheless, find a basis for the statement that one of the most effective arguments used by Columbus to induce Queen Isabella to extend her patronage to him was that "she might eminently contribute to diffuse the light and truth of the Gospel."

In his journal as reproduced for us by Las Casas, we find in a paragraph written after his discovery of the new world, under date of November 6, 1492, the

[1] Sources will be found in Winsor's "Narrative and Critical History of America," Vol. II; Winsor's "Life of Christopher Columbus"; and especially in a valuable article on "The Religious Motives of Christopher Columbus," by Prof. W. R. and Rev. C. R. Gillett, in the "Papers of the American Society of Church History," Vol. IV, pp. 3–26.

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following: "I am convinced . . . that if devout religious persons knew their [the Indians'] language, they might be converted to Christ, and so I hope in our Lord that your Highnesses [addressing the King and Queen] will decide upon this course with much diligence."

Under date of November 27th is inserted a distinct purpose "to Christianize all these people, because it can easily be done. . . . And I assert," he goes on to say, "that your Highnesses ought not to allow any except Catholic Christians to set foot or trade here, since this was the aim and inception of the undertaking, that it should be for the increase and glory of the Christian religion; and likewise none should be allowed to come to these parts except they be good Christians."

In the letter of Columbus to Lord Rafael Sanches (perhaps more correctly Lord Gabriel), treasurer of Ferdinand and Isabella, King and Queen of Spain, giving an account of his first voyage, Columbus writes of what he conceives "to be the principal wish of our most serene King, namely the conversion of these people to the holy faith of Christ." In conclusion, he calls upon the King and Queen and others to rejoice "in the prospect of the salvation of the souls of so many nations hitherto lost."[1]

In his letter to the Spanish sovereigns, written supposedly after his return from his first voyage, is a paragraph urging that in the new colony "there be a church, and abbés and priests to administer the sacraments and conduct divine worship, and to convert the Indians."

In the "Instructions" given to Columbus by the

[1] Major's "Select Letters of Christopher Columbus," pp. 10 and 17.

sovereigns, in anticipation of his return to Española, he is commanded and charged "that in all ways and manners possible he shall work and strive to attract the dwellers in the said islands and mainland to be converted to our Holy Catholic Faith."

It was one of the mediæval conceits of the papacy that the popes, by virtue of the supreme sovereignty they claimed over the unknown world, could bestow upon Catholic rulers formal title and right of possession to any newly discovered lands, on condition that they would propagate there the Catholic religion. After the return of Columbus, Ferdinand and Isabella sought at once the sanction of the Pope to their sovereign domination over the vague regions he had visited. The supreme Pontiff at that time was Alexander VI, a Spaniard of the Spaniards, who issued four bulls, entitled, respectively, the Bulls of Concession, referring to the first two, issued on the same day, May 3, 1493, the Bull of Demarcation, and the Bull of Extension.[1] The first two gave title to newly discovered lands not already under the control of Christian rulers; the third established a line of demarcation limiting the title to lands westward and southward of the said line, so as not to encroach upon the Azores and the Cape Verde Islands, belonging to Portugal, and the fourth extended the title to discoveries in the East as well as the West, even as far as India, not found to be already under the control of Christian monarchs. The confusion arising from this last bull, which overlapped the others, was

[1] Translations of the Bulls of Alexander VI are found in Vol. I of "The Philippine Islands, 1493–1803," by Blair and Robertson, pp. 97–114. Publishers, Arthur H. Clark Company, Cleveland, Ohio, 1903.

subsequently adjusted by treaties between Spain and Portugal. The conversion of the natives to the Catholic faith is much emphasized in these bulls, and the Catholic kings are charged with this duty.

These documents, professing to distribute America among the rulers of Catholic Europe, obtained recognition by Spain and Portugal, but were looked upon with indifference, if not contempt, by England, France, and Holland, who went on with their discoveries, and established their sovereignty by right of occupation and conquest, as if no popes had ever undertaken to parcel out the world. It is worthy of note, in passing, that the Spanish occupation of the Philippines, first under Magellan, in 1521, and afterward under Legaspi, in 1565, was in part a missionary venture. Legaspi's expedition, inspired by Philip II of Spain, sailed from the Pacific coast of Mexico, and was accompanied by six Augustinian monks, charged with missionary duties.[1] This was the beginning of a missionary invasion which, coöperating with the military forces, secured the Philippines to Spain and the Catholic Church for subsequent centuries, until they became United States territory.

Following Columbus, Bartolomé de Las Casas was an undoubted exponent of the missionary impulse, winning the title of the "Apostle of the West Indies." Spanish friars and Jesuits made several efforts to plant missions in the southern parts of North America, but little came of this until, in the eighteenth century, their establishments in Texas, New Mexico, and California met with more success. The outcome of these early

[1] Blair and Robertson, "The Philippine Islands, 1493–1803," Vol. II, pp. 89 and 161–168.

Spanish missions, although numerous and imposing churches and mission edifices were built, was, however, of little permanent value to our country. The priests were strict formalists, and the Indian as a man or a citizen was but slightly changed in character by their ministrations. Dark and unworthy as the history of Spanish colonization has been, and the same may be said of the Portuguese in South America, both have clearly been indebted, nevertheless, to the missionary spirit for many courageous impulses, and for many truly devoted personalities who were conspicuous in their early ventures.[1]

It is a part of the history of those times that the missionary efforts of that age were identified with the Roman Catholic propaganda, and that duplicity, military aggression, and cruel injustice marred to a painful extent their missionary programme. This, however, should in no way blind us to the transcendent import of the historic outcome. The fact that there were many unworthy adventurers, whose careers were marked by greed and unrighteousness, should not obliterate the clear evidence which assures us of the presence of the missionary incentive, however mistaken its methods, in the hearts of those to whom due credit should be given as leaders and pioneers in that

[1] John Austin Stevens in a chapter contributed by him to Winsor's "Narrative and Critical History" writes as follows:

"The primary idea of French, as of Spanish, colonization was the conversion of the heathen tribes. The first empire sought was that of the soul; the priests were the pioneers of exploration. The natives of the soil were to be first converted, then brought, if possible, through this subtle influence into alliance with the home government" (Winsor, Vol. III, p. 393).

great campaign of discovery which led on to some of the most glorious events in modern history.

"The Jesuit Relations and Allied Documents," a ponderous library of historical records concerning the early history of French colonization in America, reveals to us the immense and prolonged contribution of Roman Catholic missionaries toward the establishment of that international rapport not only between France, but also between the entire learned and diplomatic world of Europe, and French America, for nearly two hundred years. The footsteps of those indefatigable missionary pioneers can be traced for the larger part of two centuries (1625–1791) along the St. Lawrence, and on both sides of the Great Lakes, on into the far West. They deflected southward into Maine, into Illinois, and even as far as Louisiana, and penetrated northward toward the inhospitable, icy wilderness of Hudson Bay. Parkman, in his volume entitled, "The Jesuits in North America in the Seventeenth Century," and in other of his historical works, has given much space to Jesuit history. Whatever difficulty we may have with their methods, and the barren spiritual results of their labours, their devotion, diligence, and sacrifice in those earlier and purer days of Jesuit enterprise represent a high-water mark in the missionary annals of the world, and their services to exploration and discovery occupy a place of permanent value in the history of this continent. Père Marquette, Jean de Brébeuf, Garnier, Chatelain, Jogues, Raymbault, and Lallemant are well-known names among them. The first-named was the discoverer of the Mississippi above the confluence of the Missouri, but one hundred and thirty-two years after De Soto had

reached it in the far south. Hennepin, of the Récollets, was also famous for his explorations. Père Marquette's name is familiar to-day in Michigan as identified with a city, a county, and a railway of that state, and his statue stands in the rotunda of the Capitol in Washington. Hennepin is the name of one of the most important counties of Minnesota.

In some instances the political and military leaders of New France were in hearty sympathy with the religious aims of the missionaries. Champlain was a man of fervent piety and missionary zeal. He is credited by Parkman with the remark that "the saving of a soul is worth more than the conquest of an empire." In sympathy with this intense propaganda there was a great awakening of missionary enthusiasm in France. Immense endowments, chiefly in the shape of land grants, were secured, the benefits of which accrued to Canada during the Roman Catholic succession, long after the departure of the Jesuits. "All France," writes Parkman, referring to the days of Jesuit influence, "was filled with the zeal of proselytism. Men and women of exalted rank lent their countenance to the holy work. From many an altar daily petitions were offered for the well-being of the mission; and in the Holy House of Mont-Martre a nun lay prostrate day and night before the shrine, praying for the conversion of Canada. In one convent thirty nuns offered themselves for the labours of the wilderness; and priests flocked in crowds to the colony." There was a singular and hardly commendable mixture of religious enthusiasm and political subserviency in this propaganda, yet there is no doubt that colonial history, far-reaching in its import, was made by these missionary enthusiasts.

In the case of the Dutch colonists, though strenuous and purposeful in establishing the Reformed Church and providing for its support, and though active later on in promoting missionary effort, yet they made no explicit public declaration of a missionary aim in their initial colonization of North America. The Walloon Synod, however, in connection with the Walloon emigration, sent over ministers chosen with a view to their fitness and readiness for missionary service.

The British colonial establishments in North America now claim our attention. The presence of the missionary motive in these venturesome and heroic attempts at colonization cannot be questioned. As we remarked before, it was in abeyance for a time after the advent of the Pilgrim Fathers, amid the difficulties and perils of their pioneer experience on these shores. It is recorded, however, in most of their charters, which usually contain a strong missionary clause. The Puritan writings and the historical literature of that day are full of it. Their noblest men were Christian pioneers as well as statesmen. Such moving spirits on the other side as Sir Humphrey Gilbert and Hakluyt agreed that "the sowing of Christianity must be the chief intent of such as shall make any attempt at foreign discovery, or else whatever is builded upon other foundation shall never obtain happy success or continuance." In Hakluyt's "Discourse Concerning Western Planting," written in 1584, a document of prophetic import and historic moment in the development of American colonization, appears in Chapter XX, a summary of the reasons why Her Majesty should favour the project. Hakluyt was a Christian man, a contemporary of Raleigh, Sidney, Sir Francis Drake, Shakespeare, and Queen Elizabeth,

having been born in 1553. He is regarded as one "to whom England is more indebted for its American possessions than to any other man of that age." His "reasons" given as inciting English enterprise to take swift possession of the great Western prize bristle, to be sure, with political, commercial, philanthropic, and patriotic arguments, and show an intense spirit of rivalry with Spain, France, and Portugal, as representatives of the hated papacy, and themselves alert searchers for world-wide dominion; yet even in this strongly nationalistic document occurs the following, as the sixteenth "reason": "Wee shall by plantinge there inlarge the glory of the gospell, and from England plante sincere religion, and provide a safe and sure place to receave people from all partes of the worlde that are forced to flee for the truthe of God's worde."

Sir Walter Raleigh, no doubt in the spirit of a zealous churchman, gave one hundred pounds to the Virginia Company "for the propagation of the Christian religion in that settlement." This was probably the first definite contribution for the prosecution of evangelical missions in this country. In the very first charter of Virginia, representing an adventurous and commercial rather than a Puritan impulse, given by James I, in April, 1606, is an explicit statement of a missionary aim. The text of the paragraph is as follows: "WE, greatly commending, and graciously accepting of, their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of His Divine Majesty, in propagating of *Christian* Religion to such People as yet live in darkness and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages living in those Parts

to human Civility, and to a settled and quiet Government; DO, by these our Letters Patents, graciously accept of, and agree to, their humble and well-intended Desires." A paragraph embodying substantially the same purpose and desire for "the Conversion and Reduction of the People of those Parts unto the true Worship of God and Christian Religion" is found in the second charter, issued in 1609. In a letter to Sir Walter Raleigh, referring to the project of a Virginia Colony, Hakluyt writes expressing his pleasure in Raleigh's plans, because "you meane to sende some such good Churchman thither [to Virginia] as may truly say with the Apostles to the Sauvages, wee seeke not yours but you." Unfortunately, as time passed, the Virginia Colony became to a perilous extent the dumping-ground of unworthy adventurers and dangerous criminals, yet this fact should not obliterate or obscure the purer ideals which were a part of the original project.

Bradford writes of the motives which led him and his fellow Pilgrims to seek these distant shores as follows: "Lastly (and which was not least) a great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto, for ye propagating and advancing ye Gospel of ye kingdom of Christ in those remote parts of ye world: yea, though they should be but even as stepping-stones unto others for ye performing of so great a work." In the light of this declaration we may safely read the missionary motive into the Mayflower Compact, especially that clause in which the whole undertaking is declared to be "for ye glorie of God, and advancemente of ye Christian faith." In Cushman's "Reasons

and Considerations touching the lawfulness of removing out of England into the parts of America," published in England in 1622, after his return from a visit to the Plymouth Colony, the missionary aim and incentive are set forth at length. In the address, "To the Reader," written by G. Mourt (or George Morton), which introduces the "Journal of the Pilgrims," published in London in 1622, it is stated that "the desire of carrying the Gospell of Christ into those forraigne parts, amongst those people that as yet have had no knowledge nor tast of God, as also to procure unto themselves and others a quiet and comfortable habytation; weare amongst other things the inducements unto these undertakers of the then hopefull, and now experimentally knowne good enterprice for plantation in New England." [1]

A side light on the spirit and motive of the Pilgrim Fathers is found in the Petition of the Directors of the New Netherland Company to the Prince of Orange, February 12, 1620, stating that "there is residing at Leyden a certain English Preacher, versed in the Dutch language, who is well inclined to proceed thither to live, assuring the petitioners that he has the means of inducing over four hundred families to accompany him thither, both out of this country and England." The petition seeks the protection of the Prince and the States-General of the Netherlands to be extended to these voyagers in what is declared to be their purpose

[1] "The Journal of the Pilgrims, Reprinted from the Original Volume with Historical and Local Illustrations of Providences, Principles, and Persons," by George B. Cheever, D. D., p. 13. Cushman's statement of "Reasons" above referred to is found in the same volume, pp. 99–108.

in going to New Netherland, namely, "the propagation of the true, pure Christian religion, in the instruction of the Indians of that country in true learning, and in converting them to the Christian faith, and thus, through the mercy of the Lord, to the greater glory of this country's government, to plant there a new Commonwealth." A request is presented in conclusion for two Dutch ships of war to protect the Pilgrims in this venture. The request was subsequently refused, and the Pilgrims turned elsewhere for help.[1]

Winthrop, of the Massachusetts Colony, confessed to the same motive, and in his journal are numerous statements of his desire for the conversion of the aborigines. A single paragraph, inserted toward the close of his life, may be quoted: "We now began to conceive that the Lord's time was at hand for opening a door of light and grace to those Indians, and some fruit appeared of our kind dealing with them, and protecting them, and righting them." One of the reasons given in the "Life of Winthrop" for establishing the intended plantation in New England is carrying "the Gospell into those parts of the world, to helpe on the comminge of the fullness of the Gentiles."

In the charter of the Massachusetts Colony, given by Charles I, in 1629, to John Endicott and his associates, occurs the following clause in explanation of one of the chief ends of the colony. This is stated to be "for the directing, ruling, and disposeing of all other matters and things whereby our said people, inhabitants there,

[1] "Documents Relating to the Colonial History of the State of New York," Vol. I, pp. 22, 23.

maie be soe religiously, peaceablie, and civilly governed, as their good life and orderlie conversation maie wynn and incite the natives of [that] country to the knowledge and obedience of the onlie true God and Saviour of mankinde, and the Christian fayth, which, in our royall intention and the adventurers' free profession, is the principall ende of this plantation." The original seal of the Massachusetts Colony contained the figure of an Indian, with the legend, "Come over and help us," inscribed upon it. In the "General History of New England," published in the "Collections of the Massachusetts Historical Society," Second Series, on page 649 of Vol. VI, begins Chapter lxxvi, on "The Success and Progress of the Gospel amongst the Indians of New England." The opening paragraph of the chapter is as follows: "Forasmuch as the conversion of the Indians in America was none of the least motives that persuaded many of the inhabitants of New England to transport themselves thither, it will be expected that in this place some account should be given of the effect thereof." A further statement concerning the existence of this missionary motive is found in Scottow's "Narrative of the Planting of Massachusetts," published in Boston in 1694.[1]

[1] The statement is quaintly worded, as follows: "Neither Gold or Silver, nor French or Dutch Trade of Peltry, did Oil their Wheels; it was the Propagation of Piety and Religion to Posterity; and the secret Macedonian Call, COME OVER AND HELP US—the setting up of Christ's Kingdom among the Heathens. . . . Infinite Wisdom and Prudence contrived and directed this Mysterious Work of Providence; Divine Courage and Resolution managed it; Superhumane Sedulity and Diligence attended it, and Angelical Swiftness and Dispatch finished it. Its Wheels stirred not but according to the HOLY SPIRIT'S motion in them."

In the articles of the New England Confederation, drawn up in 1643, the opening sentence is as follows: "Whereas we all came into these parts of America with one and the same end and ayme, namely, to advance the Kingdome of our Lord Jesus Christ, and to enjoy the liberties of the Gospel." Here it may be noted is an acknowledgment which is united, deliberate, and official. In 1644, the year following the formation of the Confederation, the General Court of Massachusetts passed an order directing the County Courts to adopt measures providing for the instruction of the Indians[1] "in the knowledge and worship of God." Prominent among those who were subsequently engaged in carrying out the spirit of this legislation were Eliot and the Mayhews.[2]

Roger Williams, while a stalwart friend of political and religious liberty, was also a zealous advocate and participant in missionary work for the Indians. The Royal Charter of Rhode Island, given in 1663 by Charles II to a band of colonists, among whom was Roger Williams, contains the following statement of one of the leading motives which influenced them in seeking the charter. It is stated to be "that they, pursueing, with

[1] The following were the titles of some of the Puritan tracts on this subject:

"The Day breaking, if not the Sun rising, of the Gospel with the Indians in New England," by Winslow, 1647.

"The Clear Sunshine of the Gospel breaking forth upon the Indians," by Thomas Shepard, 1648.

"The Glorious Progress of the Gospel amongst the Indians in New England," 1649.

For other titles, see Winsor's "Narrative and Critical History of America," Vol. III, p. 355.

[2] Palfrey's "History of New England," Vol. I, p. 334.

peaceable and loyall mindes, their sober, serious, and religious intentions, of godlie edifieing themselves, and one another, in the holie Christian ffaith and worshipp as they were perswaded, together with the gaineing over and conversione of the poore ignorant Indian natives, in those partes of America, to the sincere professione and obedienc of the ffaith and worshipp." Williams gave much attention to the study of the Indian language, and devoted himself personally to mission work among them.

The Swedish settlement on the Delaware, in 1638, was soon provided with a missionary to the Indians, who began a work which was continued by Swedish pastors through the entire colonial period. The Rev. John Campanius arrived from Sweden in 1643, with the newly-appointed Governor Printz. It is noticeable that in the latter's official instructions for the government of New Sweden he is required to treat the savages "with humanity and mildness," and informed that he "must labour to instruct them in the Christian religion and the divine service, and civilize them." [1]

In the charter which Charles II gave to William Penn in 1681, among the motives which are credited to Penn in seeking the charter, is the following: "To reduce the Savage Natives by gentle and just manners to the love of civil Societie and Christian Religion." The noble way in which Penn and his followers exemplified this spirit forms a beautiful chapter in our early history. Penn was himself a missionary evangelist in Holland and Germany before he came over to America. In the petition which he presented to

[1] Hazard's "Annals of Pennsylvania," p. 66.

Charles II for the payment of a debt of £16,000 due to his father, Admiral Penn, by a grant of land in America, he stated that "he had in view the glory of God by the civilization of the poor Indians, and the conversion of the Gentiles, by just and lenient measures, to Christ's kingdom." The Friends were so inspired with kindly devotion to the welfare of the Indians, and respect for their rights, and so won their attachment, that no Quaker was ever massacred by an Indian during the history of the Pennsylvania Colony, although neighbouring colonies suffered severely. The Maryland Charter, given by Charles I to the second Lord Baltimore, in 1632, in its opening paragraph refers to him as "animated with a laudable and pious zeal for extending the Christian Religion."

In the first charter of Carolina, given in 1663 by Charles II, it is stated in the first paragraph that "whereas our right trusty, and right well beloved Cousins and Counsellors," here naming the applicants, it continues as follows: "being excited with a laudable and pious zeal for the Propagation of the Christian Faith, and the Enlargement of our Empire and Dominions, have humbly besought leave of us," and so on to the end. This "pious and noble purpose" is subsequently referred to in the document, and provision is made for ecclesiastical expansion with special and generous concessions in favour of church dissent and liberty of conscience. The charter of Georgia, given in 1732, was based almost wholly upon the philanthropic and missionary plans of Oglethorpe to give the opportunity for "a new start in life" to those who had been unfortunate and unsuccessful in England. In coöperation with Oglethorpe were Moravian mis-

sionaries who came over especially to evangelize the Indians. Their work was interrupted, however, after three years, by a call to bear arms, which they had stipulated should never be required of them, and to which they refused to respond. They then removed to Pennsylvania. In 1735, the Wesleys came to Georgia expressly on a missionary errand. It was not their fault that they were not able to accomplish their purpose to work among the Indians.

Thus the early colonial ventures forming the basis of our history seem to have been consciously and devoutly identified with a missionary purpose. The colonial official seemed in many prominent instances to be a twin brother of the Christian missionary, and they appeared much of the time to walk arm in arm in a happy alliance of mutual respect and sympathy during the prenational period of American history. In the light of the evidence we have reviewed, that unguarded saying that the original settlers, when they landed on these shores, "first fell upon their knees, and then arose and fell upon the aborigines," is certainly not justified, so far as our Pilgrim Fathers are concerned, either by the historic atmosphere of the times, or the actual succession of events. Wars occurred, it is true, in the course of time, but either as the result of Indian treachery, or as the inevitable outcome of that clashing of national interests which arose as the growing colonies became more and more aggressive. It is not to be lost sight of, moreover, that political jealousy among colonists, especially the French and English, is responsible for many entanglements with the Indians.

John Eliot arrived in the Massachusetts Colony in

1631, and soon after began his memorable missionary service, during which he translated the Bible into the Indian language, formed numerous villages of praying Indians, and toiled devotedly among them. The Mayhews in succession were earnest labourers for the spiritual good of the Indians, and in their island possessions, especially Martha's Vineyard, they conducted missions among them with conspicuous success for five generations continuously, or for a period of 160 years (1646–1806). The affectionate regard of the Indians was held during all this time, and the colonists on Martha's Vineyard were unmolested, even when violence and massacre were raging on the mainland. In the year 1700 it is estimated that there were several thousand Christian Indians in New England. A long line of devoted men, among whom we find such names as Rowland Cotton, John Cotton, Bourne, Treat, Sergeant, Edwards, Horton, and Brainerd, including the Moravians, with laymen like Tupper and Josiah Cotton, brings us well on toward the end of the eighteenth century. Diligent and successful work among the Indians in New England characterized that century to an extent much greater than is realized at the present time.[1] The shameful banishment of the Moravians, in 1744, from their successful missionary labours in New York, which obliged them to take asylum in Pennsylvania, and was instigated partly by the enmity of vicious colonists, and partly by the intolerant spirit of the Established Church, and accomplished by the unworthy coöperation of Governor Clinton, must, however, be regarded as a stain upon the colonial history of New York.

[1] Thompson, "Protestant Missions: Their Rise and Early Progress," pp. 82–147.

The proceeding was rebuked and reversed five years later by Act of Parliament.

John Eliot, the missionary, dedicated one of his books to Oliver Cromwell, and for this reason, that, "in 1649, in Cromwell's Parliament there was passed a Bill for the establishment of a Corporation for the Propagation of the Gospel in New England, and all the congregations throughout the country were advised to take up collections for the purpose." The scheme was proposed in a petition to Parliament by a number of English and Scotch pastors. Cromwell himself at that time suggested a more elaborate plan, based upon the establishment of a *Congregatio de Propaganda Fide*, with officers and directors, the object of which was to be the dissemination of the Christian religion throughout the world. This, however, failed of realization. Mr. Edward Winslow of the Plymouth Colony, then on a visit to England, was also one of the inspirers of the Parliamentary movement just mentioned, to found this early effort at organized missions in New England. The Corporation was active and useful for a number of years; its charter was renewed in 1662, and still exists, under the name of the "New England Company."

The Society for Promoting Christian Knowledge, founded in England in 1698, gave prompt attention to a project for the advancement of religion in the Plantations. At the suggestion of Dr. Bray, one of its founders, and a man of indefatigable zeal in the promotion of its object, provision was made for a supply of good literature to the clergy and laity, and large plans were made for educational and missionary work in the American Plantations. These plans were not carried out to any extent by the Society for Promoting Chris-

tian Knowledge, owing to the almost immediate formation of the Society for the Propagation of the Gospel in Foreign Parts, and the committal of the colonial missionary work to the latter's special care. The Society known as Dr. Bray's Associates was a distinct organization, founded in 1733, for the establishment of libraries for the clergy at home and abroad, and for the support of schools for negroes. These have been conducted chiefly in the West Indies during the nineteenth century.

The Society for the Propagation of the Gospel in Foreign Parts was established in 1701, and in Scotland, distinct from the English society of the same name, was formed a Society for Promoting Christian Knowledge, in 1709. The latter worked through a "Board of Correspondents" in Boston and New York, and supported several missionaries to the Indians, among whom was Brainerd. King's College (now Columbia University) is in large part identified with the missionary efforts of the Society for the Propagation of the Gospel, founded in 1701; for, although the movement for the establishment of the College originated here among the colonists, in 1746, funds for the purpose being secured, strange to say, by an officially authorized lottery, and five hundred pounds per annum for seven years were voted out of the excise revenues of the Province of New York for its support; yet it was soon taken under the patronage of the English Propagation Society, through whose good offices its charter was obtained, in 1754, and who aided it financially for a considerable period.[1] An explicit announcement is

[1] "Documents Relating to the Colonial History of the State of New York," Vol. VI, p. 625.

made of a missionary purpose in the establishment of King's College; it was to "assist in raising up a succession of faithful Instructors to be sent forth among our own people and the Indians in alliance with us, in order to teach them the ways of truth."[1] Its name was changed soon after the Revolutionary War from King's to Columbia College.

Under this same Society for the Propagation of the Gospel in Foreign Parts, dating from 1701, much valuable missionary work was done throughout the colonies and in Canada during the eighteenth century, or until the War of the Revolution opened. The total of missionaries employed previous to 1785 is stated in the Digest of the Society's Records (p. 86) to be 309. It was instrumental, also, in establishing Codrington College, in Barbados, based upon a legacy of General Codrington, left in 1703 to be administrated by this Society. The virtual parentage of the American Episcopal Church, and, indirectly, of its inestimable services to our country, has also ever since been regarded as the historic outcome of the labours of this venerable missionary organization during our colonial era. Dartmouth College was founded by Eleazar Wheelock, the founder also of "Moor's Indian Charity School," at Lebanon, Connecticut. The two institutions at that time were not, however, identical, although both were eventually located at Hanover, New Hampshire. Dartmouth College is, therefore, the outgrowth of the Indian Charity School, and was established by Wheelock with money collected in England for substantially the same purpose, the training of missionaries

[1] "Documents Relating to the Colonial History of the State of New York," Vol. VII, p. 644.

from not only the Indians, but also from the colonists. It was founded about the same time as King's College, and named after Lord Dartmouth, the President of the Board of Trustees.

Other educational institutions, many of them in the front rank, are indebted for their existence, in part at least, to a distinctly missionary purpose. The foundations of Harvard College, in 1636, were deeply laid in religion and morality, and its original purpose contemplated the education of the Indians as well as the colonists, as is manifest in that valuable little pamphlet entitled, "New England's First-Fruits in Respect to the Progress of Learning in the College at Cambridge in Massachusetts Bay," which dates from 1642, and was published in London in 1643. Princeton and Yale were also founded with a view to religious as well as academic training, and for the propagation of Christianity as well as of sound learning. Hamilton College was founded by the Rev. Samuel Kirkland, a missionary to the Mohawk and Oneida Indians, educated at Wheelock's Indian School. He was ordained to the service in 1766, and laboured among the Oneidas for forty years. In 1792 he gave an endowment of land to found an academy, which was afterward incorporated as Hamilton College.[1]

This summary review indicates with sufficient clearness that when the hour of the Revolution sounded there was lying at the very basis of our existence as a nation a valuable contribution of missionary service, forming a determining feature in the moral and political assets of our colonial history. Missionary devotion

[1] "Documents Relating to the Colonial History of the State of New York," Vol. VIII, p. 613.

and foresight founded our earliest educational institutions, shaped in part our initial policy toward the aborigines, fixed in certain respects the principles of local administration, nourished the growth of political and religious liberty, and added elements of romantic and sympathetic interest to the friendly regard with which Christians in the Old World watched our progress, and contributed toward our moral and intellectual advancement. There are certain periods in the history of human progress when it seems impossible to draw any clear line of differentiation between the missionary spirit, so-called, and the general purpose to uplift mankind religiously, morally, and intellectually. The era of colonial beginnings in religious and educational expansion seems to be such a time. The missionary current is clearly discernible, but it appears, as it were, to flow into the broader ocean of history, like a genial Gulf Stream of influence, commingling with the vaster waters, yet hardly at times distinguishable from them.

Soon after the Revolution the home missionary movement began, which has been such a blessing to our country. It may be regarded as the lineal descendant of its colonial progenitor, and the deep indebtedness of our country to its unfaltering zeal and its untiring labours is now a part of our religious history. The names of its promoters and servants, especially such men as Manasseh Cutler, who is forever identified with the history of the great Northwest Territory, and also Marcus Whitman, whose later services in the far Northwest were of such conspicuous value, are, with many others, high on the roll of public benefactors. This is true of Whitman, even though all that has been claimed for him should not prove to be historically correct.

Both he and Cutler were men of might in our political as well as our religious history.

Manasseh Cutler was the able and indefatigable agent of the Ohio Company, to whose personal influence and advocacy more than of any other one man was due the insertion in the famous Ordinance of 1787 of those noble clauses concerning religion, education, and the prohibition of slavery, afterward incorporated in the constitution of the state of Ohio. He may not have been personally the originator, but he was the ardent supporter in that hour of its official adoption of the provision for the realization of statehood which settled in that formative period of our history the political destiny of the territorial organization in our form of government. Cutler is thus a shining example of the way in which Providence often uses the man of God, who, in many almost unnoted instances, is also the missionary, as the servant of the State, for the establishment of political and social principles of far-reaching import.[1] Among missionaries identified with the early history of our country who have received votes for a place in the "Hall of Fame," not sufficient, however, to secure an election, are Whitman, Brainerd, Titus Coan, Manasseh Cutler, and Samuel Kirkland. An American, of all men, who depreciates the value of either foreign or home missions comes very near despising one of the original sponsors of his national birthright.

In the preceding essay on Missions and Diplomacy we have had occasion to refer to the important part played by missions in the early colonial expansion of the Dutch and of the British Empire during the latter

[1] "Life, Journal, and Correspondence of Reverend Manasseh Cutler, LL. D.," Vol. I, pp. 335–371.

part of the eighteenth and the whole of the nineteenth century. In recent history of the Philippines the political ascendency came first, with startling suddenness, and now the missionary duty is pressing hard, and the Christian conscience of the nation responds. This same order of events has been noticeable in other instances, as in the case of the East India Company of Queen Elizabeth, and other chartered companies of the British Empire. It is hardly possible now, either in the case of Great Britain or the United States, that expansion should be unattended by missionary effort, and it would be in the long run a calamity if colonial history should be void of missionary purpose. In fact, we made the closest possible approach to a missionary programme which is proper on the part of a great nation, when we undertook that campaign of intervention and rescue on behalf of Cuba, suggested largely by humane motives, and based upon neighbourly community of interest, which resulted, for the time being at least, in our responsible control of the Philippines. The twentieth century will no doubt unfold in this connection results which will be an honour to missions, and, let us hope, a credit to our national history.

III

Missions and National Evolution

It is a fact against which we cannot argue that Christian missions entered Japan in 1859, and planted there the institutions of Christianity. In 1872, the new era was inaugurated, and within fifty years from the opening of the country Japan took her place upon an equal footing among the nations of the West. Missionaries entered China in 1807, but it was not until 1860 that any degree of freedom was allowed them, and not until 1901 that open and persistent opposition upon the part of the national leaders was overcome. In 1912, China proclaimed a constitution upon a modern basis. Missionaries began in the Turkish Empire in 1819, and in the face of a system of opposition and persecution experienced in no other country, Christian institutions were established in all parts of the empire. In 1908, a constitution was proclaimed with general education. This is practically also the story of Persia, Korea, Burma, and the Islands of the Pacific, and of the entire Eastern world where Christian missionaries have entered, and established their institutions of the Gospel. Beneficent national changes have inevitably followed the planting of Christian institutions, through which the conditions of the people have been improved, society elevated, a better order maintained, and a new national life inaugurated.

It is interesting to compare the progress made in any one of these countries named with that made in countries like Tibet or Bokhara or Afghanistan, from which the modern missionary movement has been barred. . . .

It is not to be understood that credit is claimed by missionaries for all recent progress made in Eastern countries. Many Christianizing and civilizing forces other than missionary have been in operation during the last half century, influencing mightily the intellectual, moral, and national life of Asia. . . . We must, however, give missions first place in the organization and execution of the plan to establish Christianity in the minds, hearts, and lives of Asiatics, and through the seed thus planted to produce a New East.

JAMES L. BARTON, D. D.

III

MISSIONS AND NATIONAL EVOLUTION[1]

WE can readily believe that God maintains a sovereign control over the historical development of nations in modern as well as in ancient times. He is as truly the God of Nations now as He was then. Indeed, because of the rapidity of national growth and the complexity of national life in our modern era, the exercise of His mighty power may be more intensely active in the present time than in the past ages. The Hebrew historians described with realistic diction the sovereign workings of God among the nations, and in forms of speech which made clear their vivid recognition of the direct agency of an overruling Providence. The modern historian, however devout his mood, may not, perhaps, use Biblical formulæ, being influenced by the dominant idea of theistic evolution now so regnant in the philosophy and science of our times; but this does not necessarily indicate any deliberate intention on his part to ignore or to banish the idea of God's sovereignty, and His supreme guidance of the contemporary life of nations. He simply brings his trend of thought, together with his literary style and terminology, into conformity with prevalent philosophical theories of the mode and order of divine activities as related to historical progress. A new view of the divine methods of working

[1] *The Churchman*, September 23, 1905.

requires new forms of expression, which, while giving prominence to secondary causes and evolutionary processes, do not rule out the First Cause, or make the existence of a supreme intelligence any less essential in a true philosophy of history.

Christian missions, in their broad and multiform results, doubtless have a part to play in the history of our times corresponding closely to that training of Old Testament ritual and discipline which can be so plainly traced in the calling and governance of the Jewish nation. History is, in fact, repeating itself. The Old Testament dispensation as a school of national life finds, in a measure, its counterpart in the activities of modern missions among existing nations. Our own Christendom is in a large sense mission fruitage, and now Christianity, true to its Founder's purpose, is becoming the teacher and guide of all nations, in very much the same sense that the ancient dispensation was the schoolmaster for the training of a single elect nation for its place in history.

The Bible is full of the national life not only of the Hebrews, but of contemporary peoples; and if a modern Bible of mission history could be written by inspired discernment, we should surely discover the same almighty sovereign purpose working for the accomplishment of its high designs in the training and destiny of modern nations. The ultimate, although not the primary, object of missions is to prepare men and women to be better members of human society, and more helpful participants in the social and national development of the generation to which they belong—it being understood that the most effective method of accomplishing this is to bring them as individuals into

right relations to God and His law. The attainment of this object implies a steady advance toward a higher national life, and a fuller preparedness of the people to accept the privileges and duties of a cultured civilization. Without this recognition of duty to the state, and the development of an aspiring national sentiment in the direction of political order, industrial progress, and social morality, even the best results in individual character will lose much of their efficacy and value.

The future of nations is, therefore, in a very real sense marked out and determined by the reception they give to missionary agencies, and the ascendancy which Christian ideals attain in their individual and social development. The "principle of projected efficiency," so emphasized by Mr. Benjamin Kidd, is an excellent formula for the larger utility and helpful tendency of missions in social and national evolution. That projected potency which works for the future building up of nations is embodied in missionary activities. These carry in themselves an efficiency which can make one generation an operative factor in another to produce a resultant uplift to higher levels of life.

To many who have some knowledge of Oriental nations it may seem to be a difficult, if not a hopeless, undertaking to lead them to appreciate and strive after the finer ideals of Christian civilization. It is just in this connection that the lessons of history are pertinent and incontrovertible. Teutonic culture and Anglo-Saxon civilization—let us not forget it—have developed from the fierce temper and barbaric social code of the races of Northern Europe. Thus, along the road of slow and painful advance nations now exemplifying

the highest civilization of the age have already walked, and others will in due time follow in their footsteps. The Japan, the Korea, the China, and the India, of to-day, as compared with the status of those same nations a generation or two ago, are examples of an Oriental Christendom in the making. Faith based not only on the promises of God, but upon visible historical precedent, may rest assured of this, but there must be patience while the "increasing purpose" of the centuries is being realized.

Questions which are identified with the national life of a people pertain to such matters as the form and *animus* of government, the maintenance and vigilant guardianship of liberty, the establishment and enjoyment of civil rights and privileges, the conduct of politics, the enactments of legislation and their administration as law, the personnel of public service, the adjustment of international relationships, and the defense of the State. In connection with such questions, the influence of Christianity need not be revolutionary in order to be helpful. It may exercise a transforming and guiding power which will lead a nation by easy stages of progress out of comparative barbarism into the heritage of civilization. In many respects Eastern nations, left to themselves in isolation, dependent upon their own resources, had reached, probably, their limit in the progress toward a higher civilization. If there was to be further advance, some outside help was seemingly essential. This might come as a gift from without, as a leading of Providence, or as a discovery based upon observation of the status in other nations, and in this way it may become largely self-sought and assimilated with an intelligent recognition of its value.

It need not necessarily denationalize them, but should rather shape their further development in essential harmony with national characteristics. In this connection the influence of Christian missions has been both timely, and, to a remarkable degree, adapted to this higher ministry. The unique part which each nation has to play in human history, and the special contribution of service which it is to render in the interests of world civilization, will lose none of their distinctive features through the entrance of the leaven of a common Christianity.

During recent years we have witnessed events of striking significance which have happened in the nations of the Far East, and of the Near East. These events stand for revolution rather than evolution, so complete is the change they represent, so prophetic of a new national destiny for mighty races now coming to their own. No one can expound *ex cathedra* just what measure of influence missions may have had, or will continue to have, in furthering a new national life in Japan, Korea, China, India, Turkey, and Persia, just as no one can venture to unfold the secret workings of God's providential guidance and sovereign oversight of world changes. Of this we may be sure, however, that God and missions are partners working together for the highest welfare of nations. Are not missions the very agency which God has chosen for the extension of His kingdom? Has He not commanded them, and committed them to His Church in trust for the world, and promised to bless them, and do we not see signs which point to the sure fulfillment of His promise? The leaves of the tree of life are already shown to be "for the healing of the nations."

In this age of the world it is becoming increasingly evident that nations can no longer remain isolated, or live a separate, exclusive life, out of touch with the rest of mankind. International relationships are already world-embracing. Missions, therefore, in so far as they contribute to the moulding of the national life of peoples whose historic development seems to have been hitherto arrested, are a factor in shaping and furthering the world's international amenities. It is by no means a matter of indifference to Christendom what kind of a nation Japan is to be; it is even now, in fact, a question of absorbing interest and deep moment. China is already at the gateway of national power and influence, and has become an important factor in the sphere of international politics. The whole East is stirred with a new life, and points of contact with the outside world are fast multiplying. The service which missions have thus far rendered among these different peoples in preparing them for creditable entrance into relationships of international *rapprochement* is of higher value than is generally recognized.

The gradual discipline and training which missions may be said to exert upon the national life, however clear it may be to those who are intimately identified with missionary activities, is not so likely to be immediately apparent to a casual or remote observer. In some of its more obscure phases it may even seem to be of the nature of an inference based upon a high degree of probability, or a conviction inspired by faith rather than by sight, in the minds of students of contemporary history. As time passes, however, it will become more manifest, and may finally appear as a

demonstrated sequence supported by clear evidence, coming into view more and more in the historic unfoldings of our modern world.

There are many signs at present that missions are surely vindicating themselves by a quiet and unostentatious revelation of their mighty ministry to the world. There is nothing spectacular about them, but they move on with majestic and resistless moral power, slowly lifting great masses of mankind to higher levels of life, and changing for the better the intellectual, social, and even national progress of the world. Each new generation of the hitherto backward races of human society which missions have touched and moulded, finds itself quickened with incentives, and inspired with hopes, which give a new outlook to life. A discerning student of the present rapid development of nations which were formerly regarded as in many respects inferior to Christendom, will find the most assuring evidence that an intellectual, social, moral, religious, and, indirectly, political or national force of mysterious potency and manifold efficiency, in shaping the destiny of these hitherto backward races, both in their individual and collective aspects.

We believe, and we do not hesitate to maintain, that in the present-day horoscope of national evolution the God of Creation, Providence, and Love, who is also the Author and Sponsor of Missions, should be regarded as devoting Himself to a large and benign use of this humble instrumentality to give light and leading to nations which have never before known such a wide-open door to their higher destiny. The subject calls for research and thoughtful attention, and if in our closer investigation, as we may study it, we discover,

wherever missions have wrought, that in the national outlook of non-Christian peoples there are clearer visions of freedom, and finer conceptions of patriotism; if we find better and wiser legislation, and more adequate views of the sacredness of law and justice; if higher standards of administrative method are being established, and a more serious sense of the responsibility of authority is manifest, then our case is so far probable. If, moreover, loftier ideals of public service, and more intelligent recognition of the import and value of international relationships are taking their place in the national consciousness, and if we discover increasingly valuable contributions not only by missionaries themselves, but by educated natives, brought to the common interests of science and civilization—the larger life of the world's progress—we may regard all this as additional evidence of worth. If it is further manifest that these signs of a higher national and social development, appearing among peoples hitherto backward and stolid, are traceable in any appreciable measure to the inspiration and guidance of missionaries, then surely we shall have good reason to regard these indirect results of missions as of real and substantial value, and hail them as signs of a new dawn in history.

IV

Commerce and Missions

I go back to Africa to try to make an open path for commerce and Christianity.

DAVID LIVINGSTONE.

I do not claim that every good result is due to missionary work. The merchants, the seamen, the diplomatists, and the consuls have done much to open up China to commerce; but the missionary has also done his share. Therein appears our worldly interest—the interest of the non-religious man, of the merchant, the carrier, and the manufacturer. It must be admitted that civilization promotes trade—that the more a nation becomes civilized the greater are the wants of the people. Then, if the missionary promotes civilization, he also promotes trade. When he opens a school he opens also a market.

CHARLES DENBY.

American missionaries created the cotton lace industry in Turkey, which has become a national asset. This year the exportation of Turkish cotton lace to America will amount to about $1,000,000, as against half of that amount in 1911. Manual training-schools have been started in Turkey by American missionaries, so also model experimental farms. At Robert College, in Constantinople, they have an up-to-date engineering school—the only one in Turkey; at the Syrian Protestant College, in Beirut, they have a school of commerce, by far the best of its kind in the Ottoman Empire. . . . Equally important from a commercial viewpoint is the service rendered by American missionaries in Turkey in exploring the remoter sections of the country. The journey, for instance, undertaken by Eli Smith and H. G. O. Dwight from Constantinople to the borders of Persia, in 1830, may properly be compared to the Lewis and Clark Expedition across the American Continent. . . . On the Bosporus are going up great buildings these days intended for the American College for Girls, which soon is to be transferred from Scutari, on the Asiastic side. They are introducing into these buildings the most up-to-date appliances for steam heating, electric lighting, and plumbing, all of which—along with doors, windows, reënforcing steel, in fact, all material besides the building machinery, except the cement and some of the structural iron—has been brought from the United States. There is nowhere in Turkey such perfect equipment for any public or private structure.

G. BEI RAVNDAL,
American Consul-General at Constantinople.

IV

COMMERCE AND MISSIONS [1]

IT should be freely acknowledged that commerce has rendered valuable service to missions, giving to them the benefit of its facilities of communication and transportation, as well as ministering in many ways to their advancement, and to the supply of their varied needs. Since the time when the earliest Christian missions followed the great trade routes of the world, and especially since the introduction of steam and electricity, missions have benefited by the means of transport which commerce has established and maintained. In spite of much on the part of commerce that incidentally has been detrimental to the missionary cause, a profitable interchange of service can nevertheless be demonstrated. The evils and sins of commerce are not essentially identified with it. Its nobler spirit and its more honourable methods may be regarded as both favourable and serviceable to the aims of the missionary. Missions, on the other hand, have, in their turn, proved helpful to commerce by their insistence upon moral standards, by their discipline in matters of good faith and moral rectitude, by their suggestions, at least among their own native constituencies, as to improved financial methods, by their promotion of trade with the outer

[1] *Men and Missions*, September, 1910. (Published also in booklet form by the Laymen's Missionary Movement.)

world, and by the stimulus they have given to the introduction of the conveniences and facilities of modern civilization. They have, moreover, been sponsors for industrial training in many fields, which has given an economic worth to native converts, and turned them from their trails of blood and plunder into paths of useful labour, and the cultivation of peaceful industry.

We have a broad range of research here open to us in this inquiry as to the relations between missions and commerce—not international trade merely, but also commercial progress in its local environment among native races. We are to inquire whether these two agencies, commerce from without, and mission stimulus and enlightenment in various fields, have been workers together for the commercial benefit of the world. Have missions been influential to any extent in opening avenues for commerce, and in promoting its activities? Have they ministered to its moral tone, and taught lessons in the school of integrity? Have they helped to broaden the world's markets, to swell the ranks of both the consumer and the producer, and to enlarge the range of both supply and demand? Is commerce historically in debt to missions, and has the past century greatly increased that indebtedness? May we regard the opportunities of international commerce as due in part to the coöperation of missions, by reason of their ministrations—persuasive, illuminating, and instructive—in removing hindrances to openings among native races, and in promoting an interchange of outgoing and incoming commodities? If it can be shown with reasonable clearness that even indirectly the influence of missions has been helpful in these respects, should we not frankly credit the missionary enterprise

with a share in bringing about favourable conditions which have manifestly proved a benefit and an incentive to commerce?

It will not escape the thoughtful student that it is the progressive native races which invite commerce, and offer ever enlarging scope to its activities. Education gives an inquiring outward vision to provincial minds, and calls for the best the world can bring to it of the material facilities and the industrial achievements of the higher civilizations. It is confessedly the missionary who has put to school the backward native races of the world, and has inspired them with desires for higher living, and led them to a finer appreciation of the better things of life. International intercourse and good understanding manifestly promoted by missions bespeak commercial interchange, while trade is favoured and advanced by all that missions are doing to establish inter-racial *rapprochement* throughout the earth. The services of the missionary as a pioneer explorer, and a promoter of industrial missions, has blazed a pathway for commerce. The merchant often reaps a harvest in trade where the missionary has previously sown the seeds of ethical, social and economic transformation. In this general sense the making of a broader and finer national life becomes the guarantee of enlarged commercial intercourse. A study of the growth of trade in the countries of the Far East will show that it has generally been contemporaneous with missionary progress, which has manifestly had a part to play—not often conspicuous, indeed, but no less real in its promotion and development.

For over a century the modern missionary movement

has been quietly at work, vitalizing the dormant life of backward continents. Little attention has been given to it by the great preoccupied world, and some have even condemned the varied services which missions have rendered in distant regions as useless waste. Some have even ventured to berate the whole missionary enterprise as an impertinent intrusion, and it has been made the sport of supercilious critics, and in some quarters it has even been regarded as a troublesome handicap to plans of commercial and political exploitation. Yet all this time missions have been quietly and patiently toiling for the introduction of a better life, a larger outlook, finer moral standards, a higher intelligence, and a fuller preparation of great races for a swiftly approaching era of social, industrial, political, and commercial progress, which has already announced itself as a great historic turning-point in the progress of mankind. These great races among which this quiet ministry of uplift and transformation has been going on may be, after all, children of destiny in the world's history. No one can venture to predict the career which awaits the great nations of the East when they have found themselves, and have eagerly entered upon the inheritance of the riches which the discoveries, inventions, and achievements of Western civilization have made ready for them to appropriate and use.

Do we realize what a stimulus to commerce is the spread of intelligence for which missions have been sponsors during long and obscure years of patient labour? Commerce may be said to depend for its success not only upon favouring economic conditions, but upon certain mental gifts and training suited to promote business interchange. Some of this mental training

pertains to the individual, and some to the status of society. Commerce does not depend for its prosperity simply upon the existence of good facilities for transportation, and wise, safe methods of financial exchange, useful as these may be, but where it is to be introduced among inferior races there must be also a certain measure of receptivity on the part of those among whom it is sought to establish a market. There must be a certain responsive spirit of enterprise in those whose trade is sought, a degree of intelligence and insight as to the advantages offered, a recognition of the superior quality of the wares proffered, a capacity to appreciate and enjoy new things, a measure of dissatisfaction with the status of a rude and savage environment—in short, an all-round awakening to a new and broader life, and an aroused consciousness of the existence of an outside world, with its abounding supply of delectable and useful commodities, desirable for their intrinsic worth, and their fitness to satisfy the natural cravings of culture and quickened lives. In the light of these considerations, it becomes a question whether commerce itself might not wisely invest in missions, on behalf of its own interests, since education, social uplift, and mental receptivity are everywhere the accompaniment of that new and broadened life which missions introduce, and are therefore of undoubted value in opening the way for commercial and national achievement.

It becomes, therefore, a function—in large part an unconscious function—of missions to create conditions favourable to commerce. Their manifest tendency to stimulate the mind, to arouse energy, to quicken ambition, to bring native races into a sympathetic attitude toward civilization, and to widen their knowledge of

the world and its wonders, makes the ministry of missions helpful in promoting commercial intercourse. A missionary has put it concisely and suggestively in the remark: "The first call of a convert from heathenism is for clean clothes, and a better house." Clean clothing is suggestive of a long list of textiles, and a better house implies the importation of a cargo of industrial products. Native races that accept Christianity almost invariably increase their imports. It has been estimated that English missions promote trade to the value of ten pounds for every pound of outlay expended in their founding and support. The significance of this to the United States is obvious when we consider that, within thirty years, from the fourth place among the nations as regards exports we advanced, in 1905, to the first place among all the nations as an exporting country, although of late we have lost slightly the primacy of that year. According to the "Statesman's Year Book" of 1912, we have become third in rank, Great Britain and Germany outranking us, but the latter only slightly.

As a typical illustration of the general remarks of preceding paragraphs, let us look at one of the practical results of missionary education. It naturally creates a demand for literature. Literature, in its turn, calls for presses, and all the facilities for printing, electrotyping, binding and distributing of books, both large and small, as well as periodicals, newspapers, circulars, pamphlets, and advertisements, in all their variety. From the seed which missionary education plants, unknown millions of prospective readers will soon call—are even now beginning to call loudly—through commercial channels, for presses, and machinery to run

them, as well as for paper, type, ink, electrotyping, cutting, and typesetting machines, engraving and illustrating facilities, and every other addenda and necessary tool of journalism and the publishing business in general. This is true to a remarkable extent of China. We are accustomed to honour pioneers in every department of enterprise; the missionary is surely entitled to be ranked as such in this business of awakening potential brain power, and stimulating the hunger of the mind for those intellectual supplies which require an extensive importation of facilities, and the establishment of large industrial plants to furnish them. We might refer here also to the stimulus given to this department of trade outside of the direct efforts of missionaries to supply this intellectual pabulum. The Asiatic has a keen scent for new business which is profitable. The whole enterprise of printing, quite outside of the circle of missions, has entered upon an era of expansion and growth, especially in China, where journalism and literary production are in a state of phenomenal efflorescence. In so far as missionary education has had its influence in awakening China, it has also been of service in promoting the commercial activity involved in the intellectual renaissance of that great nation.

The typical illustration given in the preceding paragraph might be multiplied and traced out in many other directions. "The Gospel has added a second story to our houses," remarked a mission convert in Western Asia. The statement might be supplemented by a reference to the glass windows, the kerosene lamps, the stoves, the table-ware, the furniture, the pictures, the plumbing, the sewing-machines, and the new style of clothing, which are all quite likely to be the addenda

of the added story. There is surely a hidden affinity between the marvellous commercial expansion of the present age, planning to take possession of all continents, and the enterprise of missions, aiming at the enlightenment and moral transformation of all races. There must be a deeply significant coincidence in the commercial stir and expansion of the times, and the vivifying touch of missionary enterprise, which is awakening dormant races to behold the shining of a great light, and to hail the dawn of a brightening day.

Henry Venn, a distinguished secretary of the Church Missionary Society, half a century ago estimated that, "When a missionary had been abroad twenty years he was worth ten thousand pounds a year to British commerce." It is a little over fifty years (1857) since Livingstone remarked in the Senate House at Cambridge University: "I go back to Africa to try to make an open path for commerce and Christianity." That "open path for commerce," applying the expression to the entire African Continent, has already led to markets of gigantic promise, which in the estimation of some optimistic judges have even more prospective value than those of Eastern Asia, since Japan and China may ere long compete with the West in production, while Africa in all probability will remain for generations chiefly a consumer.

Surely the day of Africa's commercial as well as political renaissance has dawned in a flood of light athwart the entire continent. The immense coast line of Africa offers ready access to the ships of all nations. Railways by the score, finished even now to the extent of many thousand miles, are pushing into the interior, while rivers and lakes are traversed by a constantly increas-

ing fleet of steamers. The "Cape to Cairo" line, the Congo Railway, and that wonderful line into the heart of Uganda, are prophetic of an era of railway expansion of continental proportions. "This is our victory," commerce doubtless will say, and this may be conceded in large measure; but the influence and helpfulness of missions as factors in the transformation cannot be justly ignored. All the facilities for commerce may exist in certain sections of the continent, and yet the developments of trade may be comparatively meagre. The native community may be still inert and unambitious, and the old list of goods, and the childish trinkets of barter meanwhile satisfy every requirement. "Tools are not bought," wrote the late Dr. Grenfell of the Baptist Mission on the Congo, concerning certain interior regions, "because no one has taught the people their use, and the old style of temporary hut remains, in which the appointments and furniture of civilization would be absurdly out of place, even if there were any desire to possess them. Nor does native energy, as a rule, look beyond immediate and pressing wants, and thus the fine wares of commerce possess little or no attraction. Trade lags, and the old times, with their simple wants and primitive conditions, drag themselves along from generation to generation." In other localities, however, where missionary enterprise has entered, and its quickening influences have been felt, a change comes over the native attitude toward civilization, and all that it stands for and introduces. Commerce soon recognizes the meaning of this educational and economic transformation, and is apt quickly to avail itself of the opportunities thus secured.

It may seem somewhat imaginative to connect these

great railway achievements, to which we have referred, even in a remote way, with missions, and yet it is worthy of note that so far back as 1860, at the time of the consecration of Bishop Mackenzie as a missionary to what is now the Nyasaland Protectorate, Bishop Gray designated the work entrusted to the new bishop as "the first link in a chain of missions which should stretch one day from Cape Town to Cairo." Livingstone was a noted pioneer in that section of Africa even at an earlier date, and since then English, Scotch, Continental, and American missions, all along that proposed route, have been contributing appreciable aid in opening the way and building the road-bed of civilization for the "Cape to Cairo" express, which now already rolls northward until it crosses the Zambesi at Victoria Falls, and from the north approaches toward the boundary lines of Uganda.

The magnificent achievement of the Uganda Railway must be regarded, of course, as one of the colossal ventures of British imperialism, but back of the railway is that initial missionary occupation of Uganda, in 1877, where a group of devoted men and women lived for a period of thirteen years, without British protection. It was Mackay who first suggested the (at that time) almost unthinkable project of "a railway from the coast to the lake," and, in 1891, when the Imperial British East Africa Company proposed to evacuate Uganda, and the British Government hesitated as to whether it was worth while to assume the responsible control, it was the financial subsidy of forty thousand pounds placed in the treasury of the Imperial British East Africa Company—in large part by the supporters of missions in England—which tided over the situation for

a year, and delayed the date assigned for the evacuation until March 31, 1893. The patrons of the Church Missionary Society advanced sixteen thousand pounds of this amount, and their enthusiasm, backed by the moral pressure of the friends of missions in England, under the leadership of the Church Missionary Society, proved an influential factor in securing the appointment of the Government Commission of Inquiry, under Sir Gerald Portal, in 1892, to determine the best solution of the problem of Uganda. The result of these tentative inquiries on the part of the government was the establishment of a British Protectorate, declared in 1894, and this was followed by the Uganda Railway, opened in 1902, from Mombasa to Port Florence, on the Victoria Nyanza. The building of this railway involved an outlay by the British Government of £5,550,000, or about $27,300,000. It is 584 miles in length, and scales mountain heights at an altitude of over eight thousand feet. In his report advocating the establishment of a British Protectorate, Sir Gerald Portal stated that he considered Uganda to be the key to the Nile Valley, securing entrance as it does to some of the richest sections of Central Africa, and holding out, therefore, the promise of profitable commerce. The missionary devotion of that initial dash into Uganda, those heroic years of lonely and perilous missionary occupation, and that alert and strenuous rally of the friends of the mission at the critical hour, should count for much in any fair and just estimate of the historic forces to which the credit of the present outcome in Uganda belongs. The commercial prospects of that portion of Central Africa and its large outlying regions have surely been greatly improved by the fact that the missionary type of civi-

lization was first introduced, and with its enlightening and educating influences has gained a powerful hold on the people. This fact will do much to safeguard the best interests of commerce.

In the Nyasaland Protectorate, around Lake Nyasa, we find that further credit may be accorded to missions, in view of the encouragement and practical stimulus which they have given to commerce. It was by this route that Livingstone's "open path" entered the continent, and in his own haunts around Lake Nyasa trade expansion has been marked. Blantyre has become the commercial centre of British Central Africa, and there is a growing demand in that region for the trained and educated native employees that the educational and industrial departments of the missions are supplying. It was a turbulent and warlike region, and the attention of the natives was about equally divided among war and plunder and the slave-trade. The lessons of legitimate trade were learned from the missionary. It was regarded as the best preventive of destructive tribal feuds, while also providing a substitute for the slave-trade, and so opening an easier and safer way for the natives to secure the goods they ere long craved. Instead of raids, robbery, pillage, the horrors of the slave-pen, and the traffic in human chattels, they were led to cultivate the soil, or engage in some harmless and honest line of trade, and thus were enabled to secure in the end, by peaceful and useful industry, their reward of calico, beads, hatchets, and similar wares, so dear to the native heart. That "dogged little band" of Scottish missionaries were unquestionably the pioneers of legitimate commerce in Nyasaland, afterward known as the British Central

Africa Protectorate, but recently named the Nyasaland Protectorate.

These initial trade movements soon became too complex and extended for missionary supervision. It was, morever, not properly within that sphere of service, and so in response to representations giving the facts of the situation, there was formed, as early as 1876, a Chartered Company in Scotland, with sufficient capital, and the necessary organization to assume the responsible local management of the trade, and develop the important traffic along productive lines. The Livingstonia Central Africa Trading Company, better known as the African Lakes Corporation, was the result, with a layman, Mr. James Stevenson, a devoted friend and supporter of missions, as its chairman. This company in time introduced steamers, and so more speedily built up trade. In 1879, its only steam vessel in the region was the *Lady Nyasa*. It has now a whole fleet of steamers navigating the lake. At the beginning of 1875 there was not a steamer on either Lake Nyasa or Lake Tanganyika, but in October of that year the little *Ilala*, with a Scottish missionary at the helm, entered the waters of Lake Nyasa. Gathered on its deck were the members of the Livingstonia Mission, and they were so impressed with the significance of the incident that they engaged in a brief season of worship. Steam was shut off, and the vessel floated calmly and silently on the waters, while the noble Psalm, "All people that on earth do dwell," rang out, as though to consecrate the achievement to the glory of God. In less than twenty years the combined steam fleets of the two lakes numbered nearly forty vessels. The trade which was established at that time was

Christian trade, free from greed and fraud, and guiltless of gin and other deadly products. Steamers now traverse the neighbouring lakes, and navigate the rivers to the coast, where at Chinde they meet the ocean liners of British, German, Portuguese, and other companies. The railway from Chiromo to Blantyre is completed, and will no doubt ultimately be extended to Lake Nyasa. In 1910 the imports of the Nyasaland Protectorate amounted to £112,629, and the exports to £110,866, representing a total of $1,087,527.

It would occupy too much space to attempt to trace in detail the missionary evidence of trade prosperity in South Africa. It is enough to say that it began under missionary tutelage among native tribes. In 1870, the venerable Dr. Moffat, speaking of what had occurred under his own observation, remarked on this subject: "In former times the natives could not be prevailed upon to buy anything from traders in the shape of merchandise, not even so much as a pocket-handkerchief. Such articles could not be disposed of, as the natives were not enlightened sufficiently to appreciate anything like that. If they did buy, it would be only a few trinkets, or some beads, but nothing of a substantial character was ever bought. It is not so now (in 1870), however, for no less than sixty thousand pounds' worth of British manufactures pass yearly into the hands of the native tribes near and about Kuruman."

About the year 1880, the Rev. James Dalzell, M. D., a Scottish missionary in Natal, made a careful computation that a native kraal untouched by missions called for imported goods to the extent of only two pounds annually; while each educated Christian con-

sumed, or required, imports every year to the extent of twenty pounds. The Zulu Christian community at that time represented an aggregate of eighty thousand pounds on the import list of Natal. It is reported concerning Dr. Philip of the London Missionary Society that as early as 1818 he arranged with a Christian merchant to open a store in Bethelsdorp for the purpose of awakening the spirit of trade, and bringing to the attention of the natives numerous useful and attractive articles. To quote Dr. Silvester Horne, in "The Story of the L. M. S.": "The effect was remarkable. . . . The significance was that in a very short time the whole aspect of Bethelsdorp underwent a change. Not only were the unsightly huts replaced in many instances by decent houses, but the spirit of activity and industry transformed the life of the people. . . . In 1823 the village of Bethelsdorp was paying more than five hundred pounds a year in taxes to the government, and buying five thousand pounds' worth of British goods every year."

It must not be forgotten that missionary exploration is usually the forerunner of trade. The discovery of native races by missionary pioneers admittedly opens the way for commerce, since it heralds the coming of the trader, gives the signal to the enterprise of the merchant, and eventually does much, not only to insure his prosperity, but his safety. We have a clear example of this in the island of New Guinea, where missionary courage and devotion may be said to have opened the door both to political sovereignty and commercial enterprise. British, Dutch, and German missions prepared the way for the entrance of commerce. The total population of 660,000, of which over one-

half belong to British territory, have been, and still are, in process of transformation from bestial savagery to civilized citizenship. The line which separates safety from peril, and marks the limits of intelligence and order, differentiating the sphere of trade from the regions of rapine and barbarity, has been drawn for a generation along the frontier made by the missionary outposts. Generous official recognition of the political value of this preliminary service of missions has been accorded by the British authorities, and that there has been also a commercial value is no less apparent. The trade returns of British New Guinea, as reported for 1910, will sufficiently indicate this. The imports of that year are stated in the "Statesman's Year Book," of 1911, to be £120,369, and the exports, £101,392, making a total valuation of £221,761, or about $1,080,000. The sum total of trade in German New Guinea in 1909 amounted to $250,846, the larger part of which was in imports. This is commerce in miniature, one may say, but it represents the advance of a little over a quarter of a century, in a land which for ages had been given over to the most dismal and menacing savagery.

There are numerous islands in the Pacific that have been thus redeemed from barbarism, and brought within commercial touch of civilization by pioneer missionary occupation. With the acceptance of Christian teachings the natives of many of these islands have turned from their savagery, and given themselves to agricultural and industrial pursuits. Many of the centres of missionary work in the South Pacific have become also centres of trade.

Services like these, it will be acknowledged, are in

the interests of commerce. Let missionaries throughout the world retire from their service among non-Christian races, and it is almost certain that many times the amount it costs to support them would soon be added to the war budgets of the world.

Credit must be given to missions for the establishment of industrial training in many fields. The Basel Mission has a notable record in the industrial and technical training of its converts. In some prominent mission fields the industrial training has assumed such proportions that it has been found necessary to commit it to the administration of business corporations established under the direction and supervision of the friends of missions in Western lands. An example is the "Uganda Company, Limited," organized in 1903, and which now pays a moderate dividend, the object of the enterprise being to assume the business industries which before that date had been conducted by the Church Missionary Society in the Uganda Protectorate. The "East African Industries, Limited," is a similar company, organized in 1906, on the East Coast. In New Guinea we find a like enterprise, entitled, "Papuan Industries, Limited," the object of which is to facilitate the growth and prosperity of the industrial efforts previously organized by the London Missionary Society. The company is now engaged in the cultivation of plantations producing cocoanut, rubber, cocoa, coffee, and cotton, and in the lumber trade, which is a valuable business in New Guinea. The "Scottish Mission Industries Company" has been incorporated, to assume the management of business interests in India which have quite outgrown the initiative of the United Free Church of Scotland. Within recent years a group of

Industrial Missions has sprung up, as the Zambesi Industrial Mission, the Nyasa Industrial Mission, and the Baptist Industrial Mission of Scotland, all of which have their field of operation in British Central Africa. Industrial features have been made a specialty also by the East Coast Mission of the English Friends, on the island of Pemba, and by a similar enterprise conducted by the American Friends in British East Africa, among the Kavirondo people. The General Synod of the Lutheran Church has an extensive industrial plant on the West Coast. Other enterprises of a like nature might be referred to, mostly in various localities of Africa. The American Methodist Missions in Mashonaland, Rhodesia, under the supervision of Bishop Hartzell, and those of the American Board in the same region, are worthy of note. The benefits of industrial training among uncivilized races can hardly be challenged. A large and interesting field of missionary operations spreads out before us in this connection, the extent and the moral, as well as commercial, significance of which are but little known.

The influence of missions has been also helpful to commerce by reason of the dignity it has given to labour, and the emphasis which it has laid upon the rewards of frugality and thrift. Christianity has infused a conscience into the spirit of common labour, and has imparted a certain sacredness to the ordinary duties of life. The early Christian missionaries of Europe were the pioneers of industry, as well as of religion. It was they who introduced the ideal of peaceful and industrious toil, in settled homes, as an offset to the wild life of adventure and brigandage which was the ambition of early barbarism. Monta-

lembert, in his "Monks of the West," declares that the "ensign and emblazonry of the entire history of the monks during those early ages was, 'Cruce et Aratro.'" In the same way, in the environment of modern savagery, missions have studiously striven to ennoble honest toil, and to deliver it from the contempt which, according to the notions of untamed tribes, seemed to be attached to it. They have steadily sought to be "the moral regenerator of labour, wherever it is, and its moral founder, wherever it is not."

A glance at missions in the South Seas and the African Continent will yield telling illustrations of this. War, feasting, hilarity, and idleness were magic words with the average native early in the last century, but the first lesson of the missionary was an inspiration to better things. It is not too much to say that the industrial results of missions in the South Pacific may take rank as one of the most unique social and economic transformations that the world has ever witnessed. The whole current and trend of native ideals have been changed, and so it may be said that the African has learned the very alphabet of frugality, thrift, and settled industry from Christian missions. The story of Lovedale in South Africa, where that magnificent institution of the United Free Church of Scotland, presided over so many years by the late Dr. James Stewart, is situated, is a veritable romance of missionary achievement. No one in the home churches can realize, and the missionaries themselves hardly appreciate, the immense social changes in the direction of orderly and useful living, which have been inaugurated in hundreds of African communities. The warrior has been turned into the modern plowman, and

his idle hands have been taught to use modern tools of precision. Plows which, in the dramatic language of a native admirer, are said to "do the work of ten wives," have broken furrows of civilization in African society. One of the triumphs of missions in Africa may be said to be the conversion of the native "from the condition of a loafing savage to that of a labourer." Industry, let it be noted, is not the natural bent of an African's desire. His ideal is summed up in idleness, questionable amusement, and war. It becomes, therefore, no common victory to turn him into an economic producer, and make him an honest toiler among his fellows.

In ways both direct and indirect missions may be said to have commended in many fields new standards of commercial integrity. They have wrought decisive changes in the ancient heathen conceptions of wealth by attaching moral ideas of stewardship to riches. They have everywhere sought to exemplify and accentuate simple, straightforward honesty as the best commercial policy. The missionary the world over is, with hardly an exception, recognized and acknowledged to be absolutely trustworthy, and this reputation for honesty has become identified in large measure with Christian converts. It has been made a study in some mission fields to commend Christianity by means of trade based on Christian principles. Among primitive races missionaries have in some localities experimentally introduced an entirely new system of barter and trade. In India one of the lamentable features of the financial status of natives is an almost universal condition of debt, with a proneness to incur it. Every one seems to like to live on credit, and the result in time brings distress,

and often disaster. The mission literature of India has dealt strenuously with this subject, advocating the wiser method of avoiding debt and restraining false pride, and thus relieving the people and their posterity from heavy burdens. In this sphere of business morals, and in the advocacy of strict integrity, missions have found an opportunity of ministering to the well-being of society, which they have not failed to improve.

It may be asked, Is there any clear evidence that missions have aided in the development of trade and commerce with the outer world? It is, of course, conceded that missions were not established for the purpose of promoting trade. No missionary is sent out as an emissary of commerce, or as the travelling agent or drummer of the merchant, nor is it fit or becoming that he should give his direct attention to this special line of service. It would be impossible for him to do so without doing injustice to the peculiar sacredness of his calling, and ignoring, to his own discredit, the higher responsibilities of his office. Whatever missions may accomplish in this sphere must therefore be regarded as manifestly a matter of indirection. It is not claimed that this indirect service to commerce is a very conspicuous or assertive function of missions. It may be looked upon by some as rather negative, and at times hardly discoverable in its action, yet it can be traced, and a discerning student can discover it. It has even been vouched for by some distinguished anthropological and economic students in Europe, who have advocated government support of missions among nature-peoples, in the interests of civilization and commerce. Among diplomats and government officials, moreover, there are signs of a hearty appreciation of the commercial bene-

fits of missions. A British consul in China, in dealing with this matter, observed in his report: "How far the policy of opening mission stations in remote parts of the province may be prudent is an open question, but undoubtedly our commercial interests are advanced by the presence of missionaries in districts never yet visited by merchants." The late Charles Denby, for many years our ambassador to China, has expressed his conviction that the missionary has exerted a notable influence in promoting trade.

We may not be able to trace the commercial fruitage of missions in the case of great Asiatic nations as distinctly as we have found it possible to do in connection with primitive races that have struggled out of barbarism under the tutelage and personal supervision of the missionary, yet an underlying connection can surely be established, according to the testimony of those who have had the best opportunity for observation. It is difficult to gauge just that percentage of stimulus which has been given to the now awakened empire of China by the ministry of missionaries, yet it is certain that much of the dissemination of modern knowledge throughout the Far East has been due to missionary enterprise, and, moreover, the services of Morrison, Gutzlaff, Bridgman, Parker, Williams and Martin, in the negotiation of Chinese treaties, and their personal influence over men of affairs in China, have promoted the interests of commerce, as well as those of international amity.

The testimony of men who have lived or visited and journeyed in the East may be quoted in this connection. Sir Chentung Liang Cheng, a former Chinese Minister to the United States, writes that "the missionaries have

penetrated far into the heart of the country, and have invariably been the frontiersmen for trade and commerce." The late Mr. Denby, who has been already quoted, has stated that the fact that "commerce follows the missionary has been indubitably proved in China." The Honourable F. S. Stratton, formerly Collector of the Port of San Francisco, on his return from a journey of three months in China, Japan, and the Philippines, declared that, "commercially speaking, the missionaries are the advance agents for American commercial enterprises, and if business men only understood this matter, they would assist rather than discourage evangelistic work in the East." During a visit of Bishop E. R. Hendrix to China, he met a wealthy English merchant in Shanghai, whose convictions on this subject were pronounced, and clearly expressed. The Bishop quotes him as saying: "We find that our very commerce in China is based upon the missionary. He precedes us into the interior, and becomes the means of our communications with the natives." A correspondent of the London *Standard* has written: "In almost every instance of new trade centres, new settlements and ports, being opened in the Far East, the missionary pioneer has been the first student and interpreter, geologist, astronomer, historian, and schoolmaster, and his example and instruction have first aroused the desire for those commercial wares of ours which subsequently drew forth the traders." In the initial attempts to build railways in China it was found comparatively easy to do this if the route had been previously occupied by mission stations, but that there was prompt trouble if the attempt was made where no missionary influence had been exerted. The

Rev. W. A. Cornaby, for many years a resident missionary in China, is quoted as saying: "The opening of China was desirable first of all in the interests of the kingdom of God, and then in the interests of commerce; but the missionary must precede the trader, and commerce must be on Christian lines." These carefully formed opinions of men of intelligence and character might be multiplied, and they are full of significance, in view of the rapid and enormous extension of commerce in the Far East during recent years.

It will perhaps be a surprise to some that the port of Hong Kong, until recently, held the first place in the world for the magnitude of its shipping, and is still only slightly below that rank, and that the trade of Shanghai, another important port of entry, according to the statistics of 1907, was about equal to that of Boston, Massachusetts, the second port of the United States. The total of foreign trade imports and exports in China in 1903 was about $346,000,000, being almost exactly double what it was ten years before that date, and it has increased since that time by over two hundred million dollars, being, as reported in the "Statesman's Year Book" of 1912, equivalent to $552,802,543. Of this amount about thirty-eight million dollars belonged to the United States. The exports of the United States to Asiatic countries in 1903 were valued at $58,359,016, while in the year ending June 30, 1905, they represent the surprising advance to a valuation of $127,637,800, chiefly owing to the large increase in our exports to Japan. The figures for 1907–1908 indicate that this rapid advance has not been sustained, and the amount was then given as $101,784,832. These are remarkable figures, but who can estimate what they will

be now that China has inaugurated the telephone, and, with modern facilities for transportation and communication, is beginning to do business, in the spirit of modern enterprise, with the rest of the world? The latest annual returns of the international commerce of the world, as reported for 1912 by the United States Bureau of Foreign and Domestic Commerce, have now reached the astonishing sum of $35,000,000,000, which is $4,000,000,000 in advance of 1910, and of this amount a not inconsiderable share already belongs to the lands where missions are conducted.

Even in the case of Japan, while the Japanese themselves may justly claim a maximum share of the credit of their national renaissance, and their phenomenal commercial development, yet it should not be forgotten that the opening of Japan was a memorable achievement of American diplomacy, and that candour requires that a certain meed of credit in this connection belongs to the guiding counsels, the sympathetic aid, and the educational impetus, of missions. Japanese prospecting into the realms of Western civilization has been—at least in its early stages—largely under missionary inspiration and guidance, and a goodly number of her best men in State and Church alike are the products of missions; yet not much more than half a century ago international trade was virtually prohibited in Japan, and all contact with foreigners was under rigorous restrictions. The influence of missions in their relation to the great changes which have come is not always on the surface, nor do we desire to make it unduly prominent; yet no wise economic interpretation of history can safely ignore the influence of such educational, moral, religious, and generally vivifying forces as are

introduced by modern missions. These statements certainly apply in a marked degree to the commercial progress of Korea. Trade returns there, as we have noted in so many instances, have increased in a kind of rhythmic accord with mission progress. From 1895 to 1903 Korean commerce in the open ports doubled itself, having expanded from a valuation of about six million dollars to a total of about fourteen million dollars, and in the trade reports of 1907 the total figures are about twenty-nine million dollars, and of this amount about twenty-one million dollars are imports.

An increase of one thousand per cent. in the trade of India during the Victorian Era tells the story of modern commercial progress in the great peninsula—a truly wonderful exhibit of the potentialities of trade in Asia. In the Turkish Empire, under the stimulus of monumental changes and revolutionary progress, we have the promise of another commercial opening, which, according to competent observers, will be due in no slight measure to the work of American missions. Consul-General Dickinson has stated his conviction that even the material returns of American mission work in Turkey have justified in large measure the outlay. "From every standpoint," he remarks, to quote his exact words, "I do not see how the American missions in Turkey, as they are at present conducted, can fail to be of distinct advantage to the commerce and influence of the United States." In the Syrian Protestant College at Beirut, a "School of Commerce" has been established as a department of the curriculum, with a view to training educated young men for skilled service in a commercial career. Commercial education has also been made part of the curriculum at St. John's

College, Agra, India, where shorthand, typewriting, bookkeeping, and other accomplishments of practical value are taught. Other schools of the same character might be mentioned. Model stores, also, have been opened in some of the African missions, and among the Indians of South America, where trade is conducted in a way to exemplify strict business methods, as well as to inculcate the essential virtue of honesty. Bishop Selwyn, as far back as 1857, during his visits to some of the Melanesian Islands, introduced the custom of buying yams by weight, to the delight of the natives, who were greatly impressed with the strict and impartial justice of the method. The Basel missionaries in Kamerun have made it a part of their service patiently to impress the native with the meaning and binding force of a contract, and to secure, if possible, his conscientious recognition of such a self-imposed obligation. Thus in various ways the ethics of commercial transactions are being taught.

That a grave economic problem is involved in the rapid advance of foreign commerce among native races is not to be denied, and the resultant depression of native industries would seem to call for some kindly effort to adjust this economic problem so that threatened disaster and suffering may be mitigated as far as possible. Any adjustment of this kind may cost much, and may even seem in some instances inevitably to spell ruin to native arts and industries. The same difficulties have often had to be met in the annals of the industrial world, and it is to be hoped that in time these difficulties may be overcome, and society will adjust itself to a new industrial era. In the meantime, does not this depression, involving even in some cases

the extinction of native industries by the inroads of foreign commerce, place a weighty obligation upon the philanthropic and humane agencies of the Christian world to make some effort to provide a comprehensive and practical technical training, to enable the native agencies to meet successfully the exigencies of this new and desperate trade situation? An Indian missionary, in referring to the economic ascendancy of England in India, suggestively remarks: "This is a fine thing for English industry, but what does it mean for Indian industry? We cannot turn back the tide of the inevitable, but we can mix with that tide the healing streams of the Gospel, and our own human sympathy. Let us build as we break. The Christian business man ought to feel that wherever he sends his goods and makes his profit, there he must with equal urgency send his Gospel. My deepest conviction is that the only power which can help the people of India to build up a new social and industrial fabric out of the present ruin is the power of Jesus Christ creating in them a new self-respect, and new impulses in new directions. In the Gospel we hold that which we can give to other nations, which will make them great and glorious, without impoverishing ourselves. Let every Christian Englishman do his duty by the countries he trades with."

In a country like Japan the adjustment above referred to may be accomplished with ease, and much more rapidly than, for example, in a land like China. It is already progressing in Japan at a pace which is altogether unexampled. "Twenty-two years ago," wrote Dr. J. H. DeForest in 1896, "when I first saw the great commercial centre of the empire, Osaka, where seven-tenths of all the wealth of Japan was

said to be gathered, there were only two tall brick chimneys visible—those of the Mint and of a paper-mill. Now the city is surrounded by a dozen miles of brick and iron chimneys, with over three thousand factories. Everywhere manufactures, commercial companies, railroads, foreign commerce, banks, insurance, have leaped forward with immense strides, especially since the war [with China]." Railways are still projected by the score, a merchant marine of magnificent proportions is already launched, and modern facilities of all kinds are being readily and rapidly adopted. The industrial expansion of Japan is therefore phenomenal.

The introduction of improved agricultural implements in vast hitherto uncultivated regions of the earth may be traced directly to the missionary, in many instances. It was Dr. Moffat who taught the Kaffirs the value of irrigation, and it was the clumsy hoe which was the most effective instrument of the African native, until the plow was thrust into the soil by an American missionary. Previous to that the burden of agricultural cultivation rested largely upon the women. Huge oxen passed an almost useless existence so far as any agricultural or transport service was concerned. Since the introduction of plows there have been thousands—especially those of American manufacture—imported for use in South Africa.

Not long ago the Rev. D. Z. Sheffield invented and perfected a Chinese typewriter, with a type-wheel providing four thousand available characters for use. Although the language contains over forty thousand distinct characters, yet for typewriting purposes it has been found that they may be reduced to about four thousand. In his hours of recreation from the duties

of his missionary service at Peking, Dr. Sheffield has quietly wrought out and adjusted to Chinese uses this invaluable invention of modern commerce. We may credit also Mr. F. D. Phinney, superintendent of the Baptist Mission Press at Rangoon, with the construction of a Burmese typewriter. It was the Rev. John Williams who built the *Messenger of Peace*, a ship of about sixty tons burden, and taught the natives of Rarotonga the art of ship-building; and these same natives became there and elsewhere among the Pacific Islanders the builders of their own ships, of far larger dimensions than any previously constructed. Carey imported the first steam-engine into India for his paper-mill. Dr. Sheldon Jackson was instrumental in introducing reindeer into Alaska, and Dr. Grenfell has tried the same experiment in Labrador. The Rev. W. N. Brewster imported machinery into China for the extraction of the juice from sugar-cane, as he had observed that the stone mills used in that great sugar-growing region worked so imperfectly that twenty per cent. of the best juice was left in the cane, and burned up. "Hosts of chiefs and slaves are crowding my smithy," wrote Mackay of Uganda, in 1879. They were filled with wonder at the turning-lathe, and various mechanical devices. The first electric plant in Mid Africa was operated under the supervision of Dr. Laws, of the Livingstonia Mission.

We can follow the historic footsteps of missions over distant continents into comparatively unknown regions, and find that, with hardly an exception, the pathway of commerce has been opened where the missionary has first trod. An outcome so universal can hardly be a mere coincidence. It suggests beyond cavil that Divine

Providence has linked by deep undercurrents of influence the material progress and the commercial expansion of the world with the advance of His beneficent kingdom among the races of mankind. Does not this study of the political and commercial value of missions emphasize the fact that missions, under proper auspices, and with suitable methods, should be awarded a prominent place in the activities of the modern world? Is not this especially true in connection with any wise and effective policy of national expansion which has its roots in Christendom? If expansion is on military lines alone, or is based upon exclusively political or economic designs, or is pushed with a view simply to commercial gains, it must eventually prove to be a short-sighted and defective policy. It will lack the element which may fairly be regarded as essential to the highest conception and the most permanent value of the imperialistic ideal. The words of the late Dr. James Stewart, the founder of Lovedale Institution in South Africa, in his address as Moderator of the Free Church of Scotland, seem fully justified. He remarked: "The Christian Church is not aware of the magnitude of the change that is going on all over the world at the present time where missionary effort exists. It is exactly to-day as in the early days of Christianity. The statesmen of Rome, the thinkers and philosophers and busy men of those days, took almost no notice of the new power that had begun its work in the world. One or two of them wrote letters to the emperors about this new and singular sect of whom they had heard, but serious attention, save that of persecution, they never thought of bestowing on the new movement; and they little dreamed of what it would one day accomplish."

V

Missions in China: A Defense and an Appreciation

From all quarters, from missionaries and from Chinese Christians alike, there comes the testimony that the thing which China needs to-day beyond all else is moral power. She has possessed for ages a noble system of morality of which she is justly proud, but the general complaint is that there is no power to realize it, and no inner impulse of life driving her beyond it in quest of higher ideals and the power to realize them. We have here exemplified on the vast scale, in a great and ancient civilization, the same principle which Warneck discovers in the experience of the obscure nature peoples among whom he has laboured, that in the long run the impelling and creative power in morality is found only in religion, that the powers of moral life in nations depend on the depth and breadth and purity of men's convictions as to the living God. . . .

In general, the struggle of Christianity in China to-day seems not to be with any very earnest and formidable religious thought which represents a serious attempt to grapple with the mysteries of life and death, but the resisting forces appear to be rather the universal resisting forces of moral laxity and religious indifference, reinforced by national pride in the past, and the lawful and profound resentment which China feels on account of her treatment by the nations of Christendom. Slowly but surely this resistance has been yielding to the power of the Gospel, and all over the vast empire Christian churches have been growing up, and taking an ever firmer hold upon the people. On the bare ground of what has already been done the Church has great reason for thankfulness and encouragement. But has she not still more abounding reason for gratitude as she realizes the vast importance of this work as preparatory for what lies immediately before her? She has won all over the empire points of vantage and bases of operation for one of the greatest spiritual conflicts of human history. Twenty years ago no human being could have imagined the situation in China to-day.

"THE MISSIONARY MESSAGE,"
REPORT OF COMMISSION IV, EDINBURGH CONFERENCE.

V

MISSIONS IN CHINA[1]

A Defense and an Appreciation

THE missionary in China has suddenly arrested the vision of Christendom, and is engaging public attention with an interest which is almost tragic.[2] He has become the centre of a group of questions and problems concerning which the average man has little information, and upon which he is looking for clear and satisfying light. What is the legal status of the missionary; why is he in such dire peril; what responsibility rests upon him in connection with the amazing Boxer upheaval in the empire; why did he go to China; what has he accomplished; has he any right to live there, and what is to be done with him in the future? To the ordinary observer of events in the Far East, the whole question of missions has become one of much perplexity. In the lurid light of such an unprecedented spectacle as the Boxer agitation, and under the influence of misapprehension, men say impulsively to themselves: "If missions lead to this, is it worth while to prosecute them?"

To the statesman and diplomat, in their worried hours, unless they are gifted with remarkable poise,

[1] *American Monthly Review of Reviews*, September, 1900.

[2] This article on Missions in China was originally written in 1900, at the time of the Boxer uprising, but has now been revised to date in its statistics.

insight, self-restraint, and breadth of historic vision, the temptation is strong hastily to place a burden of responsibility upon the missionary enterprise that does not properly belong to it. Many good people who feel sure that missions in the name of Christ have had, and will continue to have, a defensible and even indisputable function in human history, are yet, in the face of the present startling developments, not able to formulate definitely the grounds of their convictions in a way to convince an objector, even if satisfactory to themselves. Meanwhile, the irrepressible critics of the enterprise are seizing the opportunity to depreciate the work of missions in general, and in particular to administer a volume of patronizing scolding to the missionary in China. The state of the public mind in the present crisis is so alert and impressionable that confident and plausible misstatements gain a hearing which otherwise would not be given them.

There is much similarity in the subject-matter and general trend of these critical thrusts; and it will answer our purpose if we select a few of the more prominent arguments and deal with them *seriatim*.

It is usually intimated, in the form of an invidious comparison, that the consul, the trader, and the diplomat, having won their way and established their position, are acquiesced in by the Chinese with a measure of tolerance, but that the missionary, on the contrary, is a hopeless outcast, who has "not even reached the rank of a necessary evil." This is an amazing assertion, indeed, when we note the fact that missionaries were in China, under the auspices of the Roman Catholic Church, over five hundred years ago. There was an Archbishop of Peking in Marco Polo's day, and he

speaks of Christians as occupying no mean position in the thirteenth century. As for the date of the entrance of the Nestorian Christians, it seems more than likely that it was as early as the beginning of the sixth century. Modern evangelical missions began in the first decade of the nineteenth century. If any foreign residents, therefore, have "won their positions" in China, they are the missionaries themselves.

The preaching of the missionary is another grievance which is apt to be dwelt upon at some length in these adverse comments. It is usually represented that it is calculated to overthrow Chinese morality, and liable to prove the destruction of the State, and the ruin of society. Chinese morality sounds well; but it may safely be said that, in all respects where their moral standards are not in direct conflict with the commandments of God, they are fostered and sustained by missions. It must be confessed, not specially, moreover, to the discredit of missionaries, that they do teach that lying, stealing, licentiousness, adultery, and murder are wrong. They do not patronize and condone infanticide, and they deprecate slicing, quartering, and torturing living victims; nor are they in favour of extortion, bribery, mob violence, and looting. They know a better way to treat innocent little girls than to inflict upon them the agonies of foot-binding, and thus maim them for life. Yes, in these and sundry other matters, they venture to suggest that Chinese practice, at least, will bear revision. It may be said that these things do not fairly represent Chinese morality. Is it not clear, however, that what a people practice for centuries, regard with more or less complacency, and in some instances with popular approval, offers a

fair sample of their practical morals, although it may not have been sanctioned by the authority of Confucius?

In some instances, the critic seems to give away his case, and yield the main point of his contention by an acknowledgment that the Chinese care little for Christianity. The "fine certificate of religious tolerance" which Lord Salisbury recently gave to the Chinese is quoted approvingly in a recent anti-missionary article, and the writer himself argues that their objections to Christianity are not due to religious motives. This is true, since the Chinese are not, strictly speaking, a religious race. They do not possess devout natures, or cherish strenuous and definite religious convictions. They are a law unto themselves in morals, and look to their Emperor officially, at stated times, to go through the ritual of intercession in their behalf. So far as they have a controlling religious cult, it consists in the worship of their ancestors. Idolatry is common, gods abound, and superstitions—strange, pervasive, dominant—control their outward life and inner experience to an almost incredible extent. It would not be improper, using a stronger word than tolerance, to say that the average Chinese is indifferent to Christianity *per se*. It is to him one more superstition, which he can regard with unconcern. The contention, therefore, that the missionary, *per se*, is an object of loathing simply because of his religious teaching, or as a representative of Christianity, must be made in the face of acknowledged evidence to the contrary.

Moreover, China has already assimilated at least three strange religions—Buddhism and Mohammedanism, both the result of missionary propagandism, and Taoism, a philosophical intruder. Christianity, it must be re-

membered, also, has been handicapped both by slanderous assaults and by association with the foreigner. The campaign of venomous literature has been constant, and indescribably virulent. Government documents, or what are known as the "Blue-books" of China, teem with vile charges; private tracts and placards of the most fiendish import have been allowed free circulation by the authorities; Chinese gossip has revelled in the exploitation of the horrible customs and the dangerous ideas of both foreign and native Christians.

It is, then, the missionary, not as a religious teacher, but as a maligned and accessible foreigner, who allures the Chinese mob. His church, his school, his converts, are all regarded as parts of his *entourage;* and, unfortunately, the converts are especially attractive as objects of attack, because it is generally quite safe to smite, and slay, and loot them, in the absence of any efficient protection. The causes of this hatred of foreigners are not only immemorial antipathy, intensified, in the present instance, by the exciting clangour of lies resounding throughout the empire. More specifically and directly, they are found in the increasing aggressiveness of the foreigner himself, in pushing trade; in developing new facilities of communication; in launching industrial enterprises; in intrusive prospecting of the natural wealth of the country; in supplanting native resources and economic methods, and in an all-round hustling scramble after the spoils of China—in all of which he shows scant respect for native predilections and superstitions. The unbearable climax of the whole business, alarming and humiliating to the government, and irritating to the people, was the recent political encroachments of European nations upon Chinese territory.

The missionary, through no fault of his own, has been compromised even in this, since it has not safeguarded the living to have the dead appropriated as a stock-in-trade for purposes of political aggrandizement.

It is the foreigner, then, in his increasingly menacing rôle, as the despoiler of the empire, who looms up before the Chinese imagination, and becomes the true and quite sufficient explanation of the extreme virulence of the Boxer outburst. The fact that the authorities, instead of sternly suppressing, have encouraged these turbulent movements, is an additional cause of their violence. There is abundant evidence in the records of diplomatic intercourse with China that duplicity, mingled with the same unquenchable antipathy as is so jauntily alleged to pertain almost exclusively to missionaries, has been long characteristic of Chinese relations with the official representatives of foreign powers. The whole diplomatic body, in fact, is at the present moment the supreme object of Chinese insult and outrage. The attempt, therefore, on the part of those who are offended by missions to seize the occasion and make a scapegoat of the missionary is clearly indefensible and unfair; although not in all instances with a deliberate animus.

Much is made, in these unguarded comments under review, of the alleged thrusting of missionaries into the empire under the shelter of coercive treaties, while at the same time the Chinese Government is browbeaten into protecting them from mob violence. The idea of coercion in this connection is usually emphasized by mission critics in a sinister sense, as if the tolerance of Christianity were forced upon the protesting Chinese authorities. There is reason to believe that the clause

of toleration was one of the least objectionable features of modern treaties. It is stated, in the "Records of the Shanghai Missionary Conference" of 1877 (p. 407), but without sufficient official verification, that the Chinese commissioners themselves favoured the toleration clauses. None of these treaties, of course, was liked by the Chinese; and every clause, especially those referring to open ports and trade concessions, was the result of a measure of diplomatic pressure.

To ignore this, and make it seem that the civilized governments have, in any exceptional sense, introduced Christianity and Christian missionaries into China by compulsion, is to give a misleading impression. They simply safeguarded interests which it was not wise to neglect. It is now, and has long been, an indisputable fact that Christianity is an officially recognized and tolerated religion in China—as much so as Buddhism, Mohammedanism, and Taoism.

The allegation that China was coerced into receiving missionaries is not, therefore, sustained, since, as before stated, they were in China more than a thousand years before the modern treaties were made. Protestant missions, to be sure, date from early in the nineteenth century; but even they had established themselves as a fixture at prominent centres before the treaties to which reference is made were executed. It is because missionaries were already there, and were American, British, French, German, and other European citizens, having legal rights which any honourable and considerate civilized government would be anxious to protect, that the clauses guaranteeing religious liberty and immunity from persecution were inserted in all the treaties with China. Such clauses have, in fact,

been introduced into other treaties with almost every prominent Asiatic government.

To the credit and humanity of the American Government, the clause in its treaty securing religious freedom extends its guarantee not only to American citizens, but to the Chinese converts as well. The toleration clause in the British treaty also includes, by undoubted implication, liberty of conscience to Chinese converts, although they are not specifically named, as in the American. Substantially the same clause exists in treaties with ten Christian nations, and its established interpretation has been understood to secure liberty to Chinese subjects to profess Christianity. This may all be true, and yet it must be noted that any government is entitled to exercise its discretion as to whether it is ever diplomatically wise or possible to exert more than a friendly influence on their behalf.

The clause under consideration, which is made to pose as such an unwarranted exaction from China, is found in Article 29 of the Tientsin Treaty of 1858, and reads as follows:

"The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether a citizen of the United States or Chinese convert, who, according to these tenets, shall peaceably teach and practise the principles of Christianity, shall in no case be interfered with or molested."

In another form, and under a somewhat different

aspect, similar privileges are inserted in the subsequent Treaty of 1869, Article 8 of which reads:

"The United States freely agree that Chinese subjects shall, without hindrance on account of their nationality or religion, be admitted to all schools, colleges, and other public educational institutions, without being subject to any religious or political test; and, on the other hand, his Majesty the Emperor of China agrees that citizens of the United States may freely establish and maintain schools in that empire in those places where foreigners are permitted by treaty to reside."

What is there, in these simple guarantees of liberty of conscience and security against persecuting violence, to excite such excoriating comments as we find in some of the current arraignments of missionaries? Are the privileges accorded so offensive, and the protection from outrage promised so humiliating, that it is not seemly for our government to demand them? They are simply what every self-respecting government expects from every other civilized power; and why should they be sneered at as an indefensible exaction from China? What basis do they afford for the insinuation, which is freely advanced, that the missionary—being also a citizen—goes into a kind of moral eclipse when he claims the immunity that is here guaranteed to him? Moreover, is it not beside the mark to hold up the missionary exclusively to contumely in this connection? Is not the government that has secured these guarantees attacked by the condemnatory scorn of the critic as much, if not more, than the citizen who enjoys or claims their benefit? Do not the Churches of Christendom sending and supporting their missionary representatives, and the Christian public sentiment that

sustains the enterprise, assume also a measure of the responsibility? Who can doubt, however, that civilized governments, which have almost unanimously insisted upon these guarantees, have acted with wisdom and decision, and with statesmanlike insight into the necessity of such specific guarantees, if their citizens are to live at all in Asiatic countries?

It has been coolly asserted in some of these arraignments that "his [the missionary's] presence in the interior of China is, in itself, a violation of a solemn compact." Upon what is this bold charge founded, and is it true in view of existing edicts and treaties? There can be no question that the missionary is entitled to a residence in all "treaty ports"—a phrase which now includes cities far removed from the seacoast. The question, then, concerns those interior places, not mentioned as the open ports. In the Treaty of 1860, between China and France, Article 8 reads:

"It shall be promulgated throughout the length and breadth of the land, in the terms of the Imperial Edict of February 20, 1846, that it is permitted to all people in all parts of China to propagate and practise the 'things of the Lord of Heaven,' to meet together for preaching of the doctrine, to build churches, and to worship: further, all such as indiscriminately arrest [Christians] shall be duly punished; and such churches, schools, cemeteries, lands, and buildings as were owned on former occasions by persecuted Christians shall be paid for, and the money handed to the French representative at Peking, for transmission to the Christians in the localities concerned. It is, in addition, permitted to French missionaries to rent and purchase land in all the provinces, and erect buildings thereon at pleasure."

It is claimed that the last sentence of this article, beginning, "It is, in addition, permitted to French missionaries," etc., was surreptitiously inserted in the Chinese text of the treaty by a French interpreter. This may possibly be true; but it is also true that the Chinese accepted it, and it has been in practical operation ever since. If so, then the favoured-nation clause of the British, German, American, and other treaties, secures to the citizens of those countries the same concession. It has been so understood and interpreted for a generation, having the sanction of usage, as well as the official assent and practical confirmation of the Chinese authorities, who have, upon different occasions, acknowledged and acted upon it. Jesuits and Roman Catholic missionaries have resided in the interior for a generation. To hold up the British, American, or European missionary to contempt because, under these conditions, he takes up his residence in interior towns, with the consent of the Chinese authorities, and, in peaceable, law-abiding fashion, teaches his religion, conducts his school, establishes his hospital, and ministers in other kindly ways to the welfare of those who accept his teaching, and love his person, is manifestly indefensible and gratuitous.

These clauses, let it be noted, have never been interpreted by foreign governments in any denationalizing sense. Chinese Christians are considered subjects of the Chinese Government. They (the clauses) have not been appealed to by missionaries except to parry what is regarded as injustice and oppression, and even then only with the sanction of the consul. They have never been invoked by Protestant missionaries simply to favour the interests of the Christian propaganda.

They have been supplemented, moreover, by Imperial Edicts, and by numerous provincial or local proclamations, granting the same rights in explicit terms. Let there be no more sneering, then, at these clauses; they have served a useful and humane purpose. They have faced the tiger spirit of Chinese fanaticism for more than a generation. The suffering they have saved, and the awful horrors they have averted, it is impossible to estimate. The missionary, then, trangresses no formally acknowledged or openly promulgated Chinese law in teaching Christianity. No officially recognized statute of the empire, at present in force, forbids it; on the contrary, the Chinese Government has repeatedly permitted and sanctioned it. Is it not clear, then, that this question of missionary residence and propagation of Christianity in China is neither legally nor morally under a ban?

While this may be granted, it should also be frankly recognized that the situation is one of extreme delicacy and difficulty; and it behooves the missionary to exercise the greatest circumspection, tact, and wisdom in availing himself of his privileges. He can easily transgress in spirit, if not in practice, the limits of his legal rights, and misuse, if not abuse, the courtesy extended to him. Christian expediency requires rather that, as far as possible, he should avoid giving offense by claiming his rights in a way needlessly to occasion irritation.

No one can deal candidly with this aspect of the subject without referring to the openly acknowledged and deliberately chosen methods of the Roman Catholic priesthood in China, in securing for themselves, through the agency of the French Government, an official standing in Chinese courts, and thereupon exercising a

measure of civil authority on behalf of their Chinese adherents. They are able, no doubt, to advance a natural explanation of this comparatively recent arrangement, in view of the great injustice and outrage to which their defenseless flocks are so often subject. It cannot be doubted, however, that this assumption of secular prerogatives is most unacceptable to the Chinese officials, and is a frequent cause of burning irritation. It is viewed by the entire body of Protestant missionaries as a grave mistake in missionary policy. None of them, from considerations both of expediency and principle, would desire to exercise this power of magistracy. This exceptional concession to the Roman Catholic ecclesiastics, however, has been obtained only within a brief period, and cannot be regarded as a sufficient explanation of the universal and perennial antipathy of the Chinese to the foreigner. It can, moreover, be overaccentuated and exploited as an anti-missionary argument, as is the case with the previous history of the Roman Catholic status in China in the elaborate condemnatory essays of such writers as Michie, Gundry, and others, from whom current newspaper critics usually draw their inspiration.

The fact that Protestant missionaries, when occasion requires, appeal to their consul is sometimes spoken of to their disparagement. But it should not be forgotten that the position of the foreigner in China under the provisions of the exterritoriality laws is a peculiar one. The consul, by official appointment, exercises the function of mediator, lawyer, protector, judge, and, in a certain sense, lawgiver, on his behalf. The foreign citizen is explicitly directed in the treaties to invariably appeal to the consul when it is necessary

that he should have official relations with the authorities. He is not allowed to address officially the representatives of the government without first submitting his case and his communication to his consul. He can be tried, in case of misdemeanour, only by his consul; and all matters subject to regulation and jurisdiction, as between the foreign citizen and the Chinese authorities, must, in order to be legal, be under the supervision of the consul, or higher foreign official. Unless this fact is taken into consideration, the appeal to consular intervention may be misunderstood and misinterpreted by an outside observer.

Here, too, is a call for wisdom, consideration, and tact. It is claimed that this matter of consular appeal is abused. A careful study of the subject has not yielded any convincing evidence of this—so far, at least, as Protestant missionaries are concerned. It is the custom of many missionaries to approach the Chinese officials, by permission, in a friendly and informal way, and ask directly, as a personal favour, any service they may need. This is often done with excellent results, and without the least offense.

There are other objections of lighter weight and more vituperative animus usually aimed at the personality of the missionary, or the quality and purpose of his work. He is sneered at as an ignoramus, or a boor—as not in the same class even with the *literati;* he brutally offends Chinese susceptibilities, and is quite incapable of living in respectable, decent, and dignified form in a Chinese community. His very mission as a messenger of truth —one of the noblest gifts of heaven to earth—is pronounced to be an insult to Chinese manhood. It is not worth while to occupy space in any serious attempt to

refute or to characterize these statements. Not all missionaries are built upon the same lines: some may err in judgment; some, perhaps, may fail in usefulness; but of the great body of the mission staff in China, these cynical charges are ungraciously and unqualifiedly false.

The spirit in which Christian missionaries have entered China is beyond criticism. They obey the command of One whom they love and serve, and who has the right to send them there. They seek the good of the Chinese; they enter upon a life of toil, sacrifice, and danger, with the unselfish purpose of giving priceless gifts to an alien race. They offend no law of courtesy, kindness, manliness, or honour, in taking up their residence among the Chinese to teach them the truths of Christianity, to introduce facilities of education, to bring the blessing of healing, and to minister to them in other helpful and humane ways. There is no need to apologize for this attitude toward humanity; would that it were more common in the world! When Christ sees fit to ask the pardon of the human race for His ministry in the Incarnation, then His missionaries may ask forgiveness for entering China. Until then, let them go bravely on with their high mission. Their attitude is not one of intrusion and offensive coercion; on the contrary, it is one of deference and respect for the personal freedom and dignity of the Chinese. They are willing to toil on unnoticed and unhonoured; they bide their time, and wait for converts during years of apparently fruitless effort, as did many of China's first missionaries. They ask the simple boon of access to the intelligence and the higher moral natures of the people. They do not seek to browbeat, intimidate,

deceive, or betray a single Chinese; but rather to reach him by gentle persuasion, and a manly and tender appeal to the untrammelled conscience and the unfettered will. The very atmosphere of their approach is liberty to both parties—to the teacher and the taught. No Chinese ever has been or ever will, by any legitimate missionary method, be compelled to embrace Christianity.

This liberty is an indisputable human right, and is, by common consent, one of the chief insignia of civilization. There is no source of authority, human or divine, which assigns to any government the right to suppress or withhold liberty of conscience in religious worship, so long as the laws of universal morality and justice are not violated in the use of that liberty. These rights of conscience must be forever undisturbed so long as they are not abused. The formal recognition by Western governments of any claim on the part of the Chinese authorities to the legal right to prohibit Christianity in the empire, either in the case of foreign residents or Chinese subjects, would be a historical and moral reversion of dismal and portentous import. The present-day sponsors of the higher liberties of mankind will never, let us be assured, play so cowardly and effeminate a rôle upon the stage of modern history.

There is nothing in this statement which intimates that it is in any sense the proper function of Christian statesmanship to propagate Christianity by force. This would be, at once, a regrettable and dangerous error. It suited the temper of the Chinese Government, under the spell of a reactionary delirium, to assert unparallelled prerogatives; but this is only a spasm of barbarism; it is not the real China. There are millions of the best

people in the empire who view the Boxer chaos of horrors with sorrow, despair, and lamentation. A demented China means tragedy, as we now know; but a sane China is capable of international amenities. China restored to her senses would be regarded as a triumph of diplomacy and civilization, if such proves to be the issue of present events. There is a noble reform element in the empire, which some years ago had the leadership of the Emperor himself. It will no doubt be utilized by Western powers in the coming adjustment of the new political China to an era of enlightenment and progress. The partition of China, as sober statesmen, no doubt, fully realize, would involve the greatest peril of modern history, and is, moreover, outside the pale of practical politics, being sure to result in endless vexations, and an eventual outlay so stupendous that it would threaten to impoverish Christendom. The empire, whether as a whole or in part, must be reorganized as China. The government should be left in Chinese hands, chastened and restrained by a wholesome respect for international obligations, pledged to a *modus vivendi* with civilization, and reconciled to an "open door" of political, social, commercial, and religious access on the part of Western nations. This is, in the end, best for China.

Since writing this review article, in 1900, great changes have taken place in China. The nation has been new-born, and the outlook of destiny has been transfigured. No one can now with any fairness dispute the influence of missions in giving an enlightened and decisive trend to the development of the new China. No one who is familiar with recent history will be inclined to deprecate the kindly, uplifting, and

educating influence of a truly Christian and civilizing ministry to a nation which may easily rank high as a world power in coming generations.[1] If insatiable ambition, or jealous greed, or the mad lust of power, should ever lead the prominent nations of Christendom to destroy one another, then nations of the Far East, like China and Japan, may quickly take rank as leading world powers either for good or evil. It is one great aim of missions that the influence and service of coming races shall promote their national welfare, and strengthen the bonds of international peace.

The Christian missionary has already done a beneficent and increasingly effective service to the Chinese people by imparting to their social evolution the in-

[1] Dr. G. E. Morrison, the distinguished correspondent of *The London Times* at Peking, recently appointed Foreign Adviser to the Chinese Government, and who was once opposed to missions, has delivered the following striking testimony :

"I think it only fair to say that the good name which Englishmen possess in China—a name for straightforwardness and honesty—is due not only to the high character of our official class and our business men, but also to the high character of the English missionaries, whose pleasant English homes are found from one end of the empire to another. We may criticize some of their methods, but the sum total of the good they do to the maintenance of our good name is beyond calculation. Think what it means to have scattered throughout that vast empire, in hundreds of stations, high-minded English gentlemen, whose word is their bond, living simple and pure lives—absolutely trusted—who are working solely for the good of the people, undismayed by failure, manly and courageous. The more I see of missionary work in China, the more I admire it. The work is much better organized than before. There is now combined movement where formerly there were often merely disjointed efforts. From an experience gained in witnessing their work in every province in the empire, I wish to bear my unqualified testimony to the admirable work done by our missionaries in China." (Quoted in the "China Mission Year Book, 1911.")

valuable tonic of modern education, combined with higher ethical guidance and Christian faith, so far as they are inclined to cherish it. Notable results are already apparent, in spite of exceptional difficulties.

The evangelical church-membership of China is now (1912) about 280,000, connected with slightly over 2,340 churches, indicating that the Christian community of all ages, without restriction to communicants, is not far from 700,000. Roman Catholics number, probably, 1,200,000; so that, in round numbers, there is a population of about 1,900,000 Christians in the empire. There are slightly over 4,600 Protestant foreign missionaries, including married and unmarried women, and the Chinese evangelical associates of the missionary in religious work number about 13,600. The total of all foreigners in China, including missionaries, merchants, and all classes of non-Chinese residents, was estimated by the Imperial Customs authorities, in 1910, as 141,868. It is no doubt somewhat larger in 1912.

The total of higher educational institutions under Protestant auspices in 1912 is 590—distributed as follows: universities and colleges, eighteen; theological and training schools or classes, 129; boarding-schools, seminaries, and high schools, 438; industrial training institutions, five; schools or classes for teaching medicine and nursing, eighty-one, and of this number twenty-six are for the training of nurses. Besides these, there are 2,557 village common schools, and thirteen kindergartens. There are gathered in these higher institutions 24,489 pupils—making, with the addition of an estimated attendance of 70,000 in the common schools, a total of about 94,500 pupils under

instruction. The Roman Catholic totals for educational work in the Chinese Empire are 5,621 schools, of all grades, with 42,060 pupils, including the inmates of orphanages and other charitable institutions.

There are forty-three mission publishing houses and printing-presses, issuing annually a large and varied volume of literature. The fine Shanghai Press of the American Presbyterian Mission is, easily, the most prominent of these literary agencies. It printed 89,017,463 pages in the year reported in 1912. The call, in recent years, for Western literature in Chinese dress has taxed to the utmost the resources of these presses. The issues of the Christian Literature Society for China, and the eight other tract societies, have been unprecedented. The Religious Tract Society of London makes an extensive contribution of valuable literature to the Chinese vernaculars. The Bible is translated into twenty-six distinct languages or dialects of the empire, and is widely distributed.

In 207 Protestant mission hospitals, and 292 dispensaries, from which recent reports have been received, are treated annually 1,065,406 patients. In addition there is one asylum for the insane. There are still a few hospitals and dispensaries concerning which no record has come to hand, or whose statistics are incomplete. Orphanages and foundling asylums under Protestant care number fourteen; leper asylums, sixteen; homes for the untainted children of lepers, three; schools for the blind and for deaf mutes, eleven; opium refuges, 100; rescue homes, five; Young Men's Christian Associations, 112, with two additional for Chinese students at Tokyo; and similar organizations for young women, twenty-seven. There are efforts, also, in the

interest of temperance, purity, and the abolishing of foot-binding, the latter movement having been in its initial stages under missionary auspices,[1] but not being exclusively missionary at the present time, as it is favoured and supported by an influential group of ladies belonging to the families of merchants, diplomats, and other foreign residents. The total value of mission property is not at hand as I write, but it must amount to many millions of dollars. Some fine buildings for the Young Men's Christian Association have been recently erected.

These are some of the illuminating and beneficent results of the missionary occupation of China. They are forces to conjure with in the social, intellectual, and moral transformation of the empire. To them, as much as to any other agency, let us frankly acknowledge it, was due the reform movement that startled the conservative reactionists, and has evolved such wondrous changes. Christianity, if true to itself, cannot enter China without reforming it in many radical ways. These throbbings of a higher life, these half-conscious thrills of destiny, are pulsing in some of the best blood of China; and, as is already true in Japan, they will contribute a measure of capacity and solid worth to the public service of the State which in time will act a decisive part in moulding the national destiny of one-fourth of the human race. Let us not be dismayed by the phenomenal international experience of 1900 in the Far East. It meant, clearly: Hands off China merely for purposes of conquest, partition, or political aggrandizement; hands on China to secure at least the decencies and necessities of orderly government, the

[1] "Christian Missions and Social Progress," Vol. II, pp. 352–366.

observance of treaty obligations, and the "open door" to trade, civilization, human intercourse, and religious liberty. This will insure, at the same time, the highest welfare of the Chinese, and unveil to them the hidden import of their long-neglected and scorned opportunity to fulfill their mission in the sisterhood of nations, to which they rightfully belong.

The recent momentous changes in China fill a large place in present-day literature, and are of absorbing interest to students of world politics. Professors Reinsch and Ross, of the University of Wisconsin—the former in his "Intellectual and Political Currents in the Far East," and the latter in his volume entitled, "The Changing Chinese"—have given instructive surveys of present conditions in the Far East. Dr. Arthur J. Brown, in his latest volume, "The Chinese Revolution," has presented an informing and able review of recent events, based upon up-to-date sources of information, and indicating an expert touch with current movements.

VI

The Lessons of Martyrdom: Its Message to the Church of Our Day

There is nothing finer nor more pathetic to me than the way in which missionaries unlearn the love of the old home, die to their native land, and wed their hearts to the people they have served and won; so that they cannot rest in England, but must return to lay their bones where they spent their hearts for Christ. How vulgar the common patriotisms seem beside this inverted homesickness, this passion of a kingdom which has no frontiers and no favoured race, the passion of a homeless Christ!

P. T. Forsyth, D. D.

For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege.

David Livingstone.

VI

THE LESSONS OF MARTYRDOM[1]

Its Message to the Church of Our Day

THERE are many impressive truths pertaining to God's purposes and methods in creation, and to His providential dealings with the human race, concerning which we learn much from sources outside of revelation. There are also others pertaining to the progress of His spiritual kingdom, and the culture of the individual Christian life, which are derived in large measure from the teachings of experience. History and experience are great and profitable instructors concerning many things not fully elucidated in revelation.

Martyrdom is a notable fact of Church history, and a momentous incident of Christian experience. It is intended no doubt to convey to us lessons of profound import, written for our guidance, encouragement, and inspiration, not in commonplace ink, but in the sacred blood of the beloved. The record which we find of it in Scripture as a part of the experience of the Church is almost entirely in the form of historical reference to individual instances. There are very cheering and comforting assurances as to God's sustaining grace to those who endure it, and of His special recognition of the loyalty which it involves; yet little is said in the

[1] *The New York Observer*, May 2, 1901.

line of instruction as to its meaning, or with a view to enforcing its lessons. We are left to face the actual, or potential, reality, and to draw our own conclusions concerning it. "The blood of the martyrs is the seed of the Church," is not a saying of revelation, but a historical verdict, pronounced as early as the age of Tertullian. In its original form it appears in an impassioned address to heathen judges at the close of his "Apology," as follows: "The Christian blood you spill is like the seed you sow; it springs from the earth again, and fructifies the more."

This seemingly minimizing silence of Scripture is no doubt sufficiently explained by the fact that God did not think it wise to urge martyrdom, except as the general exhortation to fidelity implied it. There was danger, moreover, as we have good evidence in Church history, of its occupying an exceptionally high place in the scale of legal merit, and proving a stimulus to saint worship, with its accompanying adoration of material things and places associated with the persons and lives of the martyrs. It was, moreover, most undesirable that Christians should court martyrdom under the impulse of an unbalanced and unwholesome state of religious feeling. It is natural, rather, that they should shrink from it, or be permitted at least to ask God, if He so wills, to let the cup pass from them. On the other hand, it may be counted as heroic in a pure and sublime sense to meet it when called upon to do so, with an exultant spirit and an unflinching courage, based upon unfaltering trust. The fifth seal in the Book of Revelation deals exclusively with "the souls of them that were slain for the Word of God." It is said that they were "under the Altar" in heaven—a

place of securest shelter, and that "white robes were given to every one of them."

It may seem presumptuous to undertake to formulate the divine estimate of martyrdom, or to assign the relationship which in God's view it bears to other facts of Christian experience, yet if we can discover, even tentatively, the divine verdict concerning it, we shall be able to apprehend more fully its purpose, and to appreciate more clearly its lessons. There seem to be good reasons, both Scriptural and historical, which justify us in giving it an exalted place—perhaps in some respects the very highest—in that routine of disciplinary training by which God develops and tests His people.

The roll-call of possible experiences in the process of sublimating Christian manhood and perfecting Christian character for service in His kingdom is a long one. It begins with trifles which annoy us and try our patience, and continues through disappointments, losses, anxieties, pains, sorrows, and every variety of chastisement. It includes loneliness, desperate battling with temptations, saddening falls into sin, and experiences of spiritual depression sometimes approaching despair. It carries us still further into the higher region of voluntary sacrifice for Christ's sake, and at the end of all possible attainments in unselfish surrender and triumphant dedication we seem to reach the last call of God when He summons us to voluntary death for His sake. He seems to reserve this as a distinct and notable honour, appointed to a comparatively small number of His followers. He has nothing more to ask of a soul as a tribute of devotion and supreme surrender when He writes martyrdom as the final word of a life on

earth. This is the Holy of Holies of loyalty. It is the Calvary of the individual soul, and concerning it the very words of our Lord—"It is finished"—are reverently and sacredly true.

We venture then to give this interpretation of God's purpose in appointing the test of death in witness-bearing, often under circumstances of great horror and prolonged agony, to so many of His dear people. It is intended to mark the culmination of sacrificial surrender, and to be the heroic sign of an unwavering loyalty. As such it must insure an exceptional recognition, and should quicken into exceptional intensity the spirit of fidelity and devotion in the Christian Church.

In this busy age, with our material environment of liberty and civilization, amid the softly upholstered Christianity of our times, we must open afresh our religious histories, and search the annals of the strenuous periods of the Church's life, to remind ourselves what an amazing part martyrdom has played in the drama of Christian progress. The ponderous tomes of the "Acta Sanctorum," and the once popular summary of evangelical martyrologium which we have in Fox's "Book of Martyrs," with its painful illustrations and gruesome details, may give here and there too much credit to tradition and legendary stories; yet there is an awful reality in the grim facts they chronicle, and a bewildering redundance of heroism in their bald records.

The earliest extant annals of Christianity indicate the existence of martyrologies from the pens of the Church fathers and apologists, some of whom, as Ignatius, Polycarp, and Cyprian, were themselves martyrs. From this fountainhead down through the stream of Christian history, beginning, as we know, with

Jerome, who probably compiled from still earlier sources, we have numerous cumbrous volumes of the "Acta Sanctorum Martyrum." The early Christian biographies fairly glow with the martyr spirit, revealed in alert and unflinching antagonism to the attempts of heathenism to dominate and subdue the Christian conscience.

From the days of Stephen and Paul, through the dreadful persecutions of the Roman emperors, and subsequently the cruelties of the pagan hordes at the overthrow of the empire, on to the time of the assaults upon the earlier and later mediæval witnesses for evangelical truth—the Culdees, the Albigenses, the Waldenses, the Bohemians, and the Moravians—we have an almost unbroken succession of those who sealed their testimony with their blood. The dark ages of the Inquisition in Southern Europe may be noted, and then the dismal record of the papal efforts to arrest the Reformation in Great Britain, and in the countries of Central and Northern Europe, until passing Vassy, St. Bartholomew, and the story of Huguenot heroism, we come at length to modern times.

In connection with the missionary movements of the eighteenth and nineteenth centuries, we have a renewal of the same thrilling story of martyrdom in aspects which are not less heroic and inspiring than those which characterized past history. Missionaries themselves have shared in the experience—Williams and the Gordons of Erromanga, Patteson of Melanesia, Hannington, Smith, and O'Neill of Uganda, the martyr band of Kucheng, and lo! the number increases with the last hours of the century which has just closed, until time fails to tell of these our brethren and sisters, some

of whom we have known in the flesh, who have during recent years entered heaven with the martyr's crown.

Besides the missionaries, there is a still more wonderful array of native Christians who have stood this supreme test with fortitude and honour. Not to speak of Madagascar, Uganda, Persia, Syria, Asia Minor, and the Pacific Islands, we have only to turn to current literature and read of Chinese by the thousands who have firmly accepted ostracism, torture, and death, rather than deny their Lord. The careful estimate of Dr. J. R. Hykes, agent of the American Bible Society in China, is that 183 Protestant missionaries (sixty men, seventy-five women, and forty-eight children) were martyred, and the number of native Christians (including Roman Catholics) he places as high as 40,000.

Many incidents inspiring and touching are to be found in the records of recent Chinese martyrdom. Who can but admire the exultant realism of faith which must have filled the soul of Hsieh, the member of the North Church in Peking, who insisted upon donning his best clothes as if for a festal occasion when he was led out to his martyrdom. "I am to enter the palace of the King," he said, "and the best clothes I have should be used." No wonder the Chinese dug out his heart to find the secret of his courage. As the times grew dark, and dread uncertainties were hovering over the lives of the Christians, a Bible class of simple village women, in view of the possibilities of coming trial, all rose one day in the class room "to signify their willingness to die for Christ, if He should put them to the test."

One stout-hearted disciple, with the sword at his throat, replied to the test question: "Yes, I am a

Christian," but as he escaped the execution of the threat, he was asked afterward how he could witness so boldly when his life was threatened. He replied: "I have just been reading how Peter denied his Master, and afterward went out and wept bitterly, and how could I deny my Lord?" It adds to the significance of his testimony that he was not even a member of a Christian Church, although he had three times applied for admission. He had been kept waiting, because his knowledge of Christian truth was supposed to be too imperfect, and he was in need of further instruction and experience. There is little doubt that his next application was promptly accepted.

What more splendid example of fortitude than that Chinese Christian who declared himself a believer, in the face of the mob, and after his ears were cut off still unwaveringly replied: "I am a Christian." Then his hands were severed at the wrists, and he was given another opportunity to deny his Lord, and yet save his life, but he again refused to recant, and was beaten to death, and beheaded. A young student received two thousand blows, but would not recant. Even schoolboys and schoolgirls have in many authenticated instances met death with a heroism which adds a peculiar lustre to this story of martyrdom.

Among the six Christian reformers of Foochow who were beheaded by the Empress Dowager, there were three who expressed a desire to be baptized, yet "humbly refrained, because it would bring such ignominy on the Church." They did not know that their names would be an honour on the rolls of the Church, and that their example would be a lesson to the world.

The Spirit of Missions, the magazine of the Protestant Episcopal Missionary Society, remarks truly and impressively concerning the Chinese who have passed so creditably through this terrible ordeal, that "the conduct of the native Christians has been an inspiration to their teachers, and should be an inspiration to Christians everywhere. They have met death without flinching, giving their lives for the faith as truly as did the martyrs of the early days. How many of them have borne witness to the sustaining power of our Lord may never be known, but their memory and their example will ever be cherished in the China that is to be." These humble brethren of another race and another clime have rendered an inestimable service to Christianity as it entered the twentieth century. Let the Church never presume to think that it has no need and no use for Chinese Christians. They have brought to it precious gifts of the highest value and the noblest quality. Let no cavilling critic of missions ever hereafter speak of them with contempt. Let Christians everywhere rather acknowledge them as brethren of the common faith, beloved, honoured, tested, and crowned.

The ancient martyr glory of the Church has not paled in these latter days. The vision which John saw of a great multitude "that were beheaded for the witness of Jesus, and for the Word of God . . . and who lived and reigned with Christ a thousand years," will number many thousands of these our fellow Christians and contemporaries in distant China. We, too, live in an age of the martyrs. We, also, may ask ourselves what would God teach us by this marvellous chapter of martyrology which has just been writ-

ten before our eyes. This fiery trial, to be sure, is far removed from Christendom. Its realities are not a part of our personal experience, nevertheless we are touched by it in a way that should arrest attention, since Christians who are in a very real sense the spiritual children of our own Churches are themselves the victims. It becomes for us a species of indirect martyrdom—mercifully distant and safe—yet for this very reason ought we not to ponder its higher meaning, and not allow it to pass without entering, as best we may, into its spirit, and heeding its message?

A few lessons seem to be especially prominent in this connection as summarizing the purpose and power of martyrdom in Christian history.

It is surely a supreme test. As such, if successfully endured, it is honouring to Christ, and takes its place among the evidences of the sincerity of faith, and the loyalty of the soul's allegiance to the Gospel. The fact that it is permitted and so often exacted is, moreover, a sign of Christ's confidence in the readiness of His faithful followers to suffer to the uttermost for His sake.

It is also a crowning testimony to the reality of Christian experience, and the power of Christ's love. In no way can men so convincingly bear witness to the preciousness of the Gospel, and its power to dominate the soul, as by yielding up their lives rather than deny it. The world, and the Church too, needs just such undaunted allegiance to set the seal of deathless, unworldly reality to the Christian profession. The martyr is, etymologically, first of all a witness, and then a witness unto death. He speaks his last word, perhaps with shrivelling lips and almost inarticulate

agony, for Christ, and it is not in vain. Men heed and ponder, they are convinced, they grow strong, they believe, and soon they cast in their lot with Christ and His heroic witnesses. This has been the historic outcome of martyrdom. It has never stifled faith ; it has set it aflame.

It is truly a noble example. The world is full of song, and tender with reverence, in honour of those who die for others. It is a sweeter, better, and safer world because of these supreme examples of sacrifice which are from time to time recorded. It would be a thousand pities if the religion of Christ could point to no illustrations of unselfish heroism which would have the rank and power of this sublime example. It is only the most hopeless cynicism which can resist the influence of a voluntary sacrifice of this magnitude. The great heart of humanity, and the nearer heart of Christian fellowship, alike thrill with the inspiration of such inextinguishable loyalty. What an undying note of triumph sounds through all Church history, caught from the lips of the martyrs, and echoed from age to age! We in these days of less strenuous conflict must not let its music sink into silence. We need its power to cheer, to charm, and to inspire us, and fit us to live amid the subtle and somewhat enervating religious conditions of our times, with minds and hearts ready for all unshrinking obedience.

It is, finally, a heroic means of grace. An epigrammatic statement of this truth is the well-known formula : "Blood of the martyrs is the seed of the Church." The Catacombs seemed at one time like the burial-place of Christianity ; they represented rather a deep undertone of living faith and fervid loyalty which has echoed

from heart to heart through all the ages of Christian history. The Coliseum has been called "a tragedy in stone"; it is rather the embodiment of heroic memories, which have refreshed and strengthened the Church through all its conflict. It is a fair question whether the Church would have worthily and triumphantly survived if it had not had the discipline of martyrdom. If such corruption and such disheartening lapses have marked its career, in spite of its fiery training, would it have held its own if it had never known the inspiration of the martyr spirit?

This is a time of great activity and elaborate outlay on the part of the Church. We can at least see to it that we do our work with an unreserved devotion. We may not be appointed to die for Christ, but we may live for Him in the spirit of unselfish heroism, facing duty without flinching, and making our lives a living sacrifice to God and His service. There are many great and good causes to be espoused and served, for which lovers of truth and righteousness may die daily. If the hallowed lessons of Chinese loyalty help us to a higher level of moral power, and quicken within us a happy alacrity in our Lord's service, enabling us to live and toil as those who would, if called upon, readily accept martyrdom, we too shall honour Christ, and learn profitable lessons from those faithful brethren and humble converts who counting not their lives dear have entered heaven in triumph.

VII

The Appeal of Missions to the Modern Church

If we could conceive of the Renaissance of Learning after the dark ages—the interest in literature that came with the new study of Latin and Greek, and the awakening of thought that followed upon the discovery of new worlds—material and intellectual—and then add to this the new forces of the Reformation—the reconstruction of men's moral and religious ideas and ideals, and the recovery of the right of the individual conscience; and if to these we could conceive as added the French Revolution—the break-up of all that men had regarded as final in social and political organization; and if to these again could be added the movement of modern science which began with Lord Bacon's *Novum Organum*—and the application of the inductive method in the discovery of the forces and laws of nature; and if further we could conceive of these great forces as operating—not at different times in different countries, through a period of several centuries, but as combined and concentrated in a brief decade or two in one country upon a great people, we should have a more adequate conception of the magnitude and significance of the present Revolution in China.

We are familiar with the epoch-making transformations which followed as the effects of these different forces operating at different times as ideals. Men moved out timidly after dim ideals, not sure whither they would lead, and yet how great was their power. To the Chinese these ideals have come with all the force of demonstration in the daily life of contemporary peoples; and not only peoples of the West, whom they, too, had been taught to regard as peculiar, to whom these changes came through gradual development, but in Asiatic Japan, where Western ideas were adopted and adapted in a brief generation.

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VII

THE APPEAL OF MISSIONS TO THE MODERN CHURCH[1]

THE Christian Church can hardly fail to realize its immense debt to mission activities in the past. It is far more important, however, that it should comprehend the growing strenuousness and the cumulative import of the missionary obligation of the present.

The Great Commission was undoubtedly spoken to the Church in all ages, and is a command which is equally in force at all times. Christ did not address one generation of His followers, and excuse another; He intended rather that this divine obligation to "disciple the nations" should be one of those supreme factors of history which are alive forevermore. It gathers new meaning and power, however, from the historic environment and the providential conditions which surround it in various ages of the world.

Its import to the modern Church at the opening of a new century and the dawning of a new era is vitalized and intensified by the exceptional conditions under which the Christianity of our day assumes its responsibility and faces its duty. It is a period of world movements in many departments of human activities, and of world touch and interchange such as have never been known before. The whole earth is brought into focus, in the press, in popular literature, in commercial

[1] *The Churchman*, January 5, 1901.

enterprise, in international politics, and in the religious significance of our present world opportunities. It is a time of world vision, of expanding thoughts, of enlarged plans and projects, especially in all which concerns the higher interests of mankind. The poet's faith is justified by what is already recognized as every-day fact.

> "Yet I doubt not thro' the ages one increasing purpose runs,
> And the thoughts of men are widen'd with the process of the suns."

Among several of the great peoples of the earth "the Empire" is already a more magic word than the nation. Whatever perils may lurk in the imperial idea, and however grave may be the possibilities of wrong-doing in the sphere of such movements, it cannot be denied that this conception is a ruling one in the minds of many of the world's leaders to-day. It will, no doubt, have a profound influence in shaping the course of events in the new century.

It will, therefore, be one of the great and urgent duties of the Church of the immediate future to purify, guide, and utilize in the interests of righteousness, justice, peace, and the higher progress of man, this already regnant conception of an imperial policy. We use the expression not alone in the sense of rule or dominion, but of world interchange in every sphere where mutual rights may be conserved and mutual benefits imparted. Christian principle at home can do much to restrain, control, and mould the national attitude toward this inevitable problem. It can seek to eliminate the ideas of conquest and exploitation; it can

check the tendencies of military ambition; it can condemn projects of political or commercial greed; it can secure what is fair, honourable, and conducive to the betterment of other races with which we are brought into contact.

In no other way, however, can the Church so dignify this consciousness of enlarged responsibility, and so exert its influence in behalf of beneficent results, as in the sphere of missions. Spiritual expansion through the dissemination of Christianity, by methods which Christ approves, is one of the chartered privileges and duties of the religion of Christ. No one has a right to prohibit it, or deny its opportunity to others, although each individual must be left free to welcome it or not, in the exercise of his voluntary preference. The supreme right of choice should be secured and guarded both in Christian and heathen lands, in so far as it is practicable to do so. The universal dominion of Christ, by means which do no violence to human freedom, is an aspect of the imperial idea which can have no taint of dishonour, no peril of self-aggrandizement, and no fear of evil results associated with it. Christ, in the project which He has expounded of a universal kingdom based upon spiritual allegiance to Him, and implying Christian brotherhood among men, has given to the world an imperial policy which is so majestic and benign that it is capable of hallowing and beautifying every other conception of authority and responsible rule which is brought into harmony with it. All mutual relationships, all national interchange, all international obligations, may be made more useful and helpful by being in accord with the principles upon which Christ's kingdom is founded and administered.

It is a function of missions, hardly appreciated as yet, that they are to elevate the standards of international intercourse, and to supply the elements of sympathy, gratitude, unselfishness, kindly interest, helpful ministry, mutual trust, fair treatment, peaceful aims, and common aspirations. They are to put a Christian temper into international bonds, just as the spirit of republican institutions forms a certain tie of sympathy between the world's republics at the present moment. There is something in the attitude of the United States to China in these critical times which shadows forth what is meant by this statement. In spite of the loud but ill-considered criticism of missions which was manifested at the time of the Boxer troubles, no student of the situation can fail to see that an immense influence, based upon expert knowledge, and governed by tolerant and just views of the situation, has gone forth from the missionary body, on the whole decidedly in favour of fair treatment of the Chinese, and in deprecation of spoliation and aggression. To be sure, missionaries desire that a proper and needful penalty should be exacted for such enormous crimes as were committed during the Boxer outbreak for example, but all in the interest of justice and future security. Almost to a man the missionaries stoutly protested against the partition of China. Intelligent Chinese will take note of this, and it will not be forgotten to the credit of Christian missions in the future. The question of indemnity to missionaries is, in passing, one of no slight difficulty, in which there is room for difference of opinion. Those who have been the victims of wanton and cruel outrage would hardly be human if they did not feel that some recompense was

due them from a guilty government which has trampled upon their rights, and refused the protection which it was bound to give. On the other hand, to many it may seem an unworthy thing for a Christian to hand in a bill of damages for sufferings and losses endured for Christ's sake, and in the discharge of voluntary service at a post of duty. If the Church at home is of this mind, would it not be an ideal attitude of sympathy and generosity for it to offer in the spirit of brotherhood to help the missionary bear his burden?

There are other and more important considerations which dignify and enforce the missionary obligation upon the modern Church. It is an age of unexampled facilities for service throughout the world; hard and difficult pioneer work has been faithfully done, and an inheritance of open doors and inviting opportunities is both the result and the reward. Nations which a short time ago were isolated, inaccessible, and out of touch with Christendom, have learned much concerning the outside world. Barriers have been broken down, avenues of influence and interchange have been opened, and East and West have been drawn together—not without misunderstanding and friction, but on the whole to the advantage of both. Evangelistic, educational, philanthropic, and cultural agencies have been established in the centres of unevangelized races. A native following, strong and aggressive, with the enthusiasm of a new hope, and the courage of a regnant conviction concerning the possibility of better things, is already a religious and social factor in the development of awakened nations. The Word of God, wholly or in part, is ready with its moulding and beneficent influence, in over five hundred various languages and dialects. The Spirit of

God has already breathed with vitalizing power and gracious benediction on the missionary toils of the past century, and even the feeblest faith must feel cheer and comfort in the evidence of God's strong sanction and support to the efforts of His Church on behalf of missions. The influence of missions as an agency for the social betterment of backward races has become a conspicuous feature of the modern call of missions, and is now claiming its rightful place of recognition as a missionary apologetic.[1]

Surely there is something sublime and inspiring, as we enter upon what may prove to be one of the most decisive centuries of history, in this discovery of the coöperation of God with His people in a work which contains at once the secret of power to the Church, and of redemption to the world. Ought there not to be a deepening of conviction, a quickening of hope, and a vast increment of courage and energy, as the Christian Church surveys its missionary history, and recognizes its present opportunity?

The thoughtful and devout mind which gives this whole subject the consideration it deserves must be impressed with the amazing import of the growing world environment of the modern Church. It gives not only a new emphasis to the teachings of Scripture concerning a universal kingdom, but it presents in outline an actual object-lesson of the possibility of Christ's reign over all mankind.

[1] This aspect of the subject has been presented at length by the author in his volumes on "Christian Missions and Social Progress," and in an essay in a volume entitled "Christ and Civilization," published in England by the National Council of Evangelical Free Churches, Memorial Hall, London.

There is nothing, moreover, which makes the realization of Christian unity so promising in our day as the fellowship of practical service in the mission fields, with its suggestions of generous and sympathetic co-operation at home. It really seems as if the answer to Christ's prayer, "that they all may be one," would reach the Church in its earliest and most effective practical demonstration through that broad and hearty spirit of fraternity which is already a striking feature of evangelical missions, and was revealed in such charming and winsome aspects at the recent Edinburgh Conference. It did not strive nor cry, nor was it in the least obtrusive, but it was like the rustle of angel wings in those great audiences, filling the halls and churches as with a tender thrill of music to which Christian hearts listened in happy unconsciousness of anything but fellowship in Christ, and common joy in His service.

Missionary service is Christianity in a glow, giving out its light and heat, its brightness and its power. It is Christian love in action. It is Christian character "putting on" Christ, and going about doing good. It is a forgiven soul putting reality into its thanks to the Saviour. It is a soldier of the Cross obeying orders. It is an echo of the glad tidings repeated from century to century. It is itself the saviour of salvation from the sneer of the infidel, the redeemer of redemption from the criticism of the sceptic, the vindicator of the Gospel from the attacks of its enemies, the defender of the Church from the contempt of the world. These are well-known facts of Christian experience, but let us realize that they were never more emphatically and urgently true than they are to-day.

The world, the Church, yes, Christianity herself, owes a large debt of gratitude to this humble service. What would the world be without it? Where would be the power and leading of the Church without it? What would be the tone and temper of Christianity without it? It triumphs where philosophies fail; it advances safely and easily where evidences falter and stumble; it produces an abundant harvest where learning and eloquence sow in vain; it touches the heart and uplifts the life where all other expedients are futile. It is still as ever, only with higher import than before, the master word of Christ to His Church.

The difficulties and hindrances which at times arise, the perils and sufferings of missionaries, however deeply they may stir our human sympathies, should no more be allowed to abolish or even obscure the command of Christ than a passing cloud should be regarded as the extinction of the sun. God is testing His people to see if they are true to the central purpose and duty of the Gospel; Christ is searching the heart of His Church to see if it can be trusted to be faithful to its supreme commission. He has often done this in past generations, but never before has He appealed to the spirit of loyalty in His followers when it was easier for the Church to respond unflinchingly and heartily than now; never before would faltering cowardice and faint-hearted instability so reveal spiritual weakness, and be more unwelcome to Him than in this splendid hour of the Church's opportunity. The Great Commission is doubly great to-day with a new urgency; it is freshly redolent with the most sacred memories of Christian history, and it speaks the mind of Christ under conditions which give it an unwonted significance

to the Church, and which would make its neglect on the part of His followers a disappointment to His heart which we may believe would be deeper and keener than any He has experienced since He ascended to His throne.

In tender devotion and keen enthusiasm let us dedicate ourselves anew to the privilege of making Christ's heart known to all mankind. What a joyous and exalted mission is this—to be messengers of incarnate love to every soul on earth! What an honour to speak of the gentle, sinless, and "Crystal Christ"—the all-gracious and all-powerful friend of our human race—to those whom He came to redeem and glorify. It is of *Him* we carry the glad news.

"But Thee, but Thee, O sovereign Seer of time,
But Thee, O poets' Poet, Wisdom's Tongue,
But Thee, O man's best Man, O love's best Love,
O perfect life in perfect labour writ,
O all men's Comrade, Servant, King, or Priest,—
What *if* or *yet*, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumour tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's, or death's,—
Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, Thou Crystal Christ?"

VIII

The Laymen's Movement: An Interpretation

Relatively, the laymen have not had as large a part in the missionary aspirations of our Church as they should and must have, if we are to meet this situation. It requires the business experience, the business judgment, the business habits, the business ability of the man occupied in great commercial, industrial, and professional enterprises. We must have the laymen, and if we are going to have an enlargement of the volume of voluntary service we must have these men to make this spirit contagious in the Church. We must have the laymen—if we are going to Christianize the impact of civilization on the non-Christian world. The ministers alone cannot do that—though I stand second to none in my admiration of them—it must be men in the commercial and industrial worlds, in the army and navy, in the civil service, men who are cruising over the world, sending representatives over the world, and conducting enterprises that touch the ends of the world. They only can Christianize this impact. And then we must have the laymen for the influence they must have on what I may call the laymen of the non-Christian nations. Every non-Christian religion has laymen, also holy men; but every traveller and missionary here will agree with me that that word "holy" is, generally speaking, a misnomer, and the laymen of the non-Christian religions have come to associate it with a spurious sort of religion—the opposite of the word holy. Therefore, when the missionary comes, they say, "Here comes a professor, a man paid to practise religion." But when the representatives of the commercial power of the West, with whom they associate other things, come among them commending in their dealings and example the teachings of Jesus Christ, it presents an irresistible argument. God only can measure the power of one Christ-like life.

JOHN R. MOTT, LL. D.

VIII

THE LAYMEN'S MOVEMENT[1]

An Interpretation

THE Laymen's Missionary Movement is with us. It is making good. It deserves attention; it calls for interpretation.

As to its origin, it seems to have been conceived in a prayer-meeting which assembled in response to a "Call to Prayer" issued by a small group of laymen in attendance upon the convention commemorative of the "Haystack Centennial," which was held in the Fifth Avenue Presbyterian Church, New York, under the auspices of the Student Volunteer Movement, on November 13 and 14, 1906. The prayer-meeting to which reference has been made was held in the chapel of the Fifth Avenue Church, on the afternoon of November 15, 1906, and was attended by about seventy-five laymen, with Dr. Samuel B. Capen, President of the American Board, presiding. The afternoon meeting was almost exclusively a prayer-meeting, and its spiritual tone was one of inspiration and fervour, with the religious needs of the world in the foreground. After an adjournment at six o'clock, an evening session was held, which was devoted to practical plans for calling into existence a Laymen's Missionary Movement. The regular "Haystack Centennial" celebration had been held about a month previous, at Williams-

[1] *The New York Observer*, March 17, 1910.

town, Massachusetts. This New York convention was supplementary, and, as we have indicated, was by invitation of the Student Volunteer Movement.

The subsequent prayer-meeting, to which reference has been made, seems also to have had an individual source of inspiration which should not be overlooked. At the Student Volunteer Convention held at Nashville in the spring of 1906, there was in attendance at that gathering the late John B. Sleman, Jr., a young business man of Washington, D. C., and in the mind of this young man the idea of the whole Movement seems to have lodged at the time of that convention, as he was deeply impressed with the sight of over three thousand students considering their duty to the evangelization of the world. His mind seemed to turn to the great body of laymen in the Churches, and the thought came that if this immense and powerful body of laymen in our Churches could see the world and study it, and discover its need, and feel its call, as this great mass of students seemed to be doing, what added power and what practical impetus would be given to the cause of foreign missions! Added stimulus was given to these thoughts in connection with the Student Volunteer Convention held in New York, commemorative of the Centennial of the Haystack meeting, which Mr. Sleman also attended. To his personal influence and practical planning may be largely traced the prayer-meeting of that stormy afternoon, November 15, 1906, and the subsequent resolutions which were passed in the evening, having the formation of the Laymen's Missionary Movement in view.

The preamble adopted that evening, after referring to the providential openings of the times, and the ef-

fective help which might be rendered by an interested lay constituency, resolved upon the appointment of a Committee of Twenty-five to consult with the secretaries of the missionary boards of all the denominations in the United States and Canada, with reference to this projected campaign of education among laymen, and the formation of a Centennial Commission of Laymen, possibly fifty or more, to visit as early as possible the mission fields of the world, and report their findings to the Church at home. There was a clause, also, in the resolutions looking forward to the formation of some comprehensive plan for the evangelization of the world in this generation. The appointment of a Central Committee of one hundred prominent laymen, with an Executive Committee of twenty-one, was arranged subsequently, and Mr. J. Campbell White was appointed its General Secretary.

The proposed consultation with the Mission Boards of the United States and Canada took place at the time of the annual conference of secretaries and representatives of the various Foreign Mission Boards of the United States and Canada, which met in Philadelphia in January, 1907, and the project was warmly received and indorsed by resolutions, the purpose of which was to enlist the interest and support of the boards to this Laymen's Movement. At the conference of secretaries in Philadelphia the whole project was introduced by an able and statesmanlike address by Dr. Samuel B. Capen, in which he spoke of the inadequacy of existing plans and methods of missionary work, and of the indifference to foreign missions manifested by very many, both in pews and pulpits; of the unexampled opportunities of the present, and of the spiritual help and

safety which would come to the Church itself if this duty were recognized and adequately discharged. He made it clear that the proposed Movement did not contemplate the collection and administration of funds, or the sending out of missionaries, as is the custom with boards and societies. It was, first of all, an inspirational movement with a dynamic purpose; it was, next, a missionary movement; it was, also, a Laymen's Missionary Movement, and it involved incidentally an effort to secure a more closely affiliated coöperation in the home Churches in the prosecution of missionary work. It was thus a call to a special class—the lay element, the business men, the men of affairs and of practical capacity, in the Church, to interest themselves in the foreign missionary enterprise, and to coöperate more earnestly and helpfully in support of the regular missionary agencies of the various denominations. It contemplated a large central committee, with an executive selection, and still further organizations in the denominational environment, and also in the local church and community.

The appeal of Dr. Capen was well received, and the Business Committee of the Conference of Secretaries presented a series of resolutions indorsing the purposes and aims of the Movement, and pledging the aid of the Conference in furthering the inception and establishment of such an organization. The resolutions of the Conference were hearty, and full of the spirit of aggressive coöperation. The Movement was thus launched. A delegation visited England in the spring of 1907, in the interests of its extension in Great Britain. A national convention was held at Toronto, Canada, in April, 1909, as a culmination of various scattered meet-

ings in the interests of the Movement held during the previous months. The Toronto convention was regarded as a remarkable gathering, impressive and quickening to a marked degree, having over four thousand delegates in attendance from every part of the Dominion. Following this successful effort in Canada, extensive and elaborate plans were made for a similar campaign in the United States during the winter and spring of 1909–1910.

These gigantic plans were executed in seventy-five or more of the principal cities of our country. In city after city was secured the coöperation of laymen and business men, many of them in the front rank of citizenship, to an extent which is surprising. There were brilliant and overflowing dinner tables, and long evenings devoted to addresses on foreign missions. Other meetings followed, and these most unusual gatherings enlisted the sympathy and awakened the interest of the lay element throughout the churches of the city where they assembled. The éclat and audacity of the arrangements in Greater New York are still fresh in our minds. The campaign culminated in a National Missionary Congress in Chicago in the month of May, 1910, which was a worthy sequel.

In addition to this original interdenominational Laymen's Missionary Movement, there are at least twelve denominational Laymen's Missionary Movements which have been organized, with perhaps more to follow. One of the most recent and representative of these denominational movements is that which is identified with the Protestant Episcopal Communion, by the formation of a "Laymen's Committee of One Hundred," and as such it has been heartily indorsed by the

Board of Missions of that Church. A Laymen's Movement has been organized in Great Britain, and there are similar movements on the Continent of Europe and in Australia. Mr. J. Campbell White has epitomized the Movement as follows: "It stands for investigation, agitation, and organization; the investigation by laymen of missionary conditions; the agitation by laymen of an adequate missionary policy; and the organization of laymen to coöperate with the ministers and missionary boards in enlisting the whole Church in its supreme work of saving the world."

A still further and supplemental exposition of the significance of the Movement, and its prospective influence over the hearts of men and in the life of the Church, issued from the office of the Movement, may be summarized as follows: It is a spiritual challenge to the consciences of laymen, and to the activities of the Church; it demands great things; it voices a call of God addressed to lay stewardship; it presents a large programme of service, not simply for the man who is nearest to us, but for the man who is farthest away. It directs attention to the urgent problem of a fallen world; it contemplates the redemption of mankind. It is sufficient, moreover, to satisfy the deepest spiritual ambitions of men, if they are dissatisfied (as many are) with the permanent outlook and output of their lives. Attention is turned to the great purpose of the ages, which has enlisted the love of God and the sacrifice of Christ. It is at once alluring and inspiring, and it promises the sweetest and most priceless rewards. In its reflex influence it presents the speediest and surest method of saving the Church, and reinforcing Christianity itself. In it is the hope of salvation from formal-

ism, from materialism, from rationalism, from selfishness, from worldliness, and from spiritual deadness and indifference. It holds a brief such as apparently no other plan suggests for cultivating the spirit of unity and brotherly coöperation in the universal Church. Men of all the Churches are coöperating heartily, sympathetically, and with a glow of friendly freedom and fraternal association which not many years ago would hardly have been anticipated.

The whole argument is being driven home not only to the conscience and intelligence of the individual layman, but it is being applied also with ringing emphasis to the national conscience. What is America's share in the evangelization of the world is one of the pertinent questions that is being asked and answered at these Laymen's Conventions. The foreign missionary resources of this Christian country are being overhauled and investigated, and marshalled anew. The manhood of American Christians is being appealed to. It is a campaign of serious education and practical stimulus to lift this great duty of missions to a place of dignity and honour and business devotion such as it has never occupied before in the estimation of the entire Church.

In view of these developments in our contemporary religious life, we naturally question ourselves, and we also turn to scrutinize the facts themselves, in search of an interpretation which gives us a sufficient and reasonable explanation—if possible, an interpretation which stands for what Providence means by it all. Is this indeed a day of visitation? Is this the Spirit speaking to the Churches, not of Asia, but of our own America? And is this the Providence of God working in the interests of the kingdom in this present year of grace?

1. The first response which suggests itself to our minds in view of this large interrogation point is this: The Laymen's Missionary Movement is a present-day revival of religion. It is not the old-time revival such as we have known in past generations, and which has now become largely a historic memory in the experience of the Church, but, nevertheless, may it not be regarded as a revival in an up-to-date environment, having a mission of stimulus, instruction, and finely-adjusted impact upon the feelings and spiritual capacities of a powerful element in the working forces of the Church of to-day? Why may not this stir among the laymen, this arrested attention, this serious and intense fixing of the mind and heart upon one of the most easily ignored aspects of a full and rounded service, be the worthy equivalent of the old-time revival? At first sight, perhaps, it is difficult for us to discover the secret links and the hidden bonds of sympathy which justify such an association. Our memory of the revival we have known in former years is full of gratitude and reverence; nevertheless, it seems a misfit when we try to adjust it to the present movement. The methods and the processes are so different; the aims have little in common, and the results sought are in two quite separated spheres of experience; yet we must not ignore points of similarity. Both have to do with religion; both represent devotion to Christ and loyalty to His commands. The spirit and purpose of both are redemptive.

The revival of the past, to be sure, was concerned more exclusively with the interests of the individual soul and its personal relation to Christ as a Saviour, while the Movement of the present seems to assume such a

relation as already existing, and brings its renewing and invigorating force to bear upon the duty of service —service, it may be noted, in a large and extended aspect of its scope and significance. The revival of the past seemed to have in view primarily the reinforcement of the local churches, its culmination being found in an eager crowd thronging around the communion table, giving themselves in loving allegiance to visible membership in Christ's Church. The Movement of the present addresses the minds of Christian men of affairs, of business capacity and energetic habits, men who are in the rush and whirl of modern life, as a rule professing Christians, having the vows of consecration upon them, and their attention is called to a sphere of cosmopolitan service which has been aptly named a "man's job," which, moreover, in its motives and scope is confessedly one of the most staggering appeals which can be made to the Christian consciousness of the average man.

It is not simply the urgent pressure to grapple with pitiful and scandalous, and threatening, social conditions in our own immediate environment; it is a summons to the great arena of world-wide and age-long conflict with ignorance, degradation, sin, and moral and social disorder, as they exist in distant lands, and among alien races; yet races for whose redemption Christ died. The individualistic aspect and claim seem lost; the social appeal so popular at present seems to be expanded and attenuated until it almost disappears in vague idealism; yet it is a fair question whether the grip of this unusual revival appeal upon the hearts and minds of the men of to-day—all things considered—is not as realistic, as powerful, and as spiritually authentic,

as any which old-time revivals can show, and its promise to the Church, moreover, quite as hopeful and as helpful. Are we not justified in tracing such a phenomenon directly to the Spirit of God, awakening and reviving the dormant energies of the powerful and resourceful lay element in our Churches, and giving it an impulse of devotion, a quickening of loyalty, and a vision of service, which is just now as valuable and helpful to the prospects of a somewhat harassed Christianity as the old-time revival would be?

There is, to be sure, something very unusual in the machinery employed. What have thronged dinner-tables, at fashionable hotels or palatial clubs, with men in dress-suits, to do with the redemption of the world? Is there not something spectacular in mass-meetings in the most spacious resorts, in the Hippodromes of the gay world, to consider the mission of Christ's religion to distant races? Is there not something which gives us pause in registration for missionary purposes at so much a head, and dinners at so much a cover? When we come, however, to addresses by distinguished laymen from all parts of the country, Christian men who speak out of inspired hearts, brainy men, who know the world, and who are eminent students of human affairs, and who do it all in the service of our common Lord, we feel that we are on more familiar ground. Nevertheless, all this as a continuous performance, from city to city throughout the land, is something new and significant. We ask ourselves, is this God's way of reaching His Church in our time, and calling the Christian forces of our modern life to a more effective witnessing for Him in our age? It is surely a stimulus to a more catholic life for the Christian consciousness of

the day; a call to a more comprehensive usefulness; a step toward a more complete vindication of the mission of the Church in the world. It leads inevitably to the attainment of a more unassailable status on the part of the Church in the eyes of the world, to a life attuned more perfectly to the purpose of God in establishing and commissioning His Church, and to a more adequate recognition of the supreme and outreaching religious responsibilities of our times. If successful, it will be, it must be, the redemption of the Church from the dangers of narrowness, provincialism, trivial worldliness, sordid materialism, self-centred activities, and pitiful forgetfulness of her supreme duty and destiny.

2. A second remark which seems to be justified in the effort to interpret the mind of the Spirit in the Movement we are discussing is that it stands for an essentially sound and valuable feature of Church life and progress. We mean the responsibility of the lay element, and the necessity for its active coöperation in the fulfillment of the mission of the Church. It is a call to the average man of the Christian ranks to see his complete duty, and realize his full responsibility as a factor in Church life, and a servant in Christ's kingdom. This is not, strictly speaking, anything new in the history of the Church, nor does it represent any radical change or advanced programme in Church activity. The function of the laity is a commonplace of Church history, and their active participation in the service of the Church is centuries old.

Perhaps, however, it had grown somewhat lax and cold, and there had come to be some semblance of truth in the statement that the Church was losing its

hold on the men of to-day. To this disparaging remark the uprising of the laymen as we now behold it is a sufficient answer. This Laymen's Movement is a rally for the Church itself, and for a cause which is conspicuously a Church enterprise. The Church, instead of being ignored and counted a back number, is receiving pledges of enthusiastic support in the discharge of what is one of its acknowledged specialties, although often regarded as its least interesting and least compelling duty. In this respect also the present Movement may be regarded as a revival of an interesting feature of Church history, for we can trace a Laymen's Missionary Movement in the sphere of universal missions all through the past century. A long and continuous list of distinguished names of lay friends and supporters of missions could be compiled from the beginning of the nineteenth century, when the ministry itself was apathetic, extending to the present hour. The names of Charles Grant, William Wilberforce, Charles Simeon, and Henry Venn will occur to us, and through shining ranks of men like Lord John and Sir Henry Lawrence, Sir Herbert Edwardes, Sir William Muir, Sir Charles Wood, Sir Charles Elliott, Sir Bartle Frere, Sir Robert Hart, Lord Kinnaird, Lord Overtoun, and many others, we come in our day to men like John W. Foster, Sir Andrew Fraser, Sir John H. Kennaway, Lord Balfour of Burleigh, Admiral Mahan, Sir Harry Johnston, Sir Albert Spicer, Seth Low, R. L. Stevenson, Dr. George Smith, and Ambassadors Bryce, Durand, Denby, Conger, King, and Satow, until we reach our own circle of friends in Dr. John R. Mott, Dr. Robert E. Speer, Dr. S. B. Capen, Mr. John S. Kennedy, Mr. Louis H. Severance, Mr. George W. Pepper, Mr. J. Campbell

White, and Mr. J. H. Oldham, and, finally, our recent Presidents—Harrison, McKinley, Roosevelt, and Taft. A stimulating volume has been published, by Mr. William T. Ellis, entitled "Men and Missions," dealing in general with the appeal of missions to Christian manhood, and their call to the men of the Church. In it he has a suggestive chapter on some aspects of modern missions which appeal especially to men. This Lay Movement, then, is, after all, to be classed as a revival.

3. May we not further interpret the Movement, under the direction of God's Spirit, as in the interests of the revival of the long-obscured ideal of Christian unity? We have come to look at formal organic unity as impossible at present, and perhaps not desirable. All efforts in that direction seem to be futile. No amount of argument, or historical proof, or Biblical exegesis, seems to be able to give the Universal Church any perceptible impulse in that direction, but it is manifest that the inspiration of the Laymen's Missionary Movement is influential in fostering a spirit of brotherhood and interdenominational coöperation. Much progress has confessedly been made along these lines of least resistance, which leads us to a spontaneous and hearty, as well as joyous, fellowship, in striving to fulfill what we all recognize as the undoubted desire and purpose of our common Master. The way in which denominationalism becomes a negligible quantity in the gatherings of the Laymen's Missionary Movement is very noticeable, and the laity as a body seem to like it, and wish for more of it. Churches which have found it difficult in the past to come into hearty and sympathetic fellowship are all, as it were, of one mind, and practically in one place, in this matter of

the present missionary uprising. Presbyterian, Baptist, Methodist, Reformed, Congregational, Protestant Episcopal, and Anglican communions have all embraced this project of the Laymen's Movement. In many lands there are gatherings of men of the various Churches in international brotherhood, under the inspiration of a common desire, a common hope, and a united purpose. This is all enlarging to the spiritual life, and widening to the vision, and we look forward with interest and expectation to results both of ideal and of practical value. A diligent effort will no doubt be put forth to conserve the fruitage of the Movement, and conduct it into channels of permanent usefulness. The financial outcome already represents enlarged receipts and forward movements in the mission fields. There can be hardly any doubt that there is a spiritual backing and a providential significance to the Movement, which it would be sheer folly and disastrous neglect in the Christian Church to ignore. The manifest duty of the religious leadership of our day is to foster, to conserve, and to use this Movement in the interests of a great advance into a new era of missionary enthusiasm and consecration.

IX

Union Movements in Mission Fields: A Survey of Recent Achievements

The problem of reunion in the mission field differs in one important respect from that in England. We are in a new country, and can lay aside convention. This means that we may agree to make experiments such as would be of doubtful expediency under other conditions. These experiments are not finally binding. They are subject to revision. Their importance, however, is enormous. They help us to get out of the rut, and when we find the wheels begin to move forward it is often astonishing to see how far we can go in common without sacrifice of principle. . . .

We make the venture of faith, trusting each other as brother Christians. We know all the while on both sides that it is quite possible that in the end we shall have to retrace our steps, and the experiment of "practical union" will prove a failure. But, on the other hand, we trust that it may be a success. . . .

It may be said by those who stay at home that all this is too "adventurous." But what is all missionary work except one great adventure? And does not adventure very often spell faith in God?

At least, that is how I read the Acts of the Apostles, the most "adventurous" book in the whole Bible. What were St. Peter and St. Paul doing all the while but making ventures? The Gentiles might not have been admitted to baptism to this day if St. Peter had not made the great venture and baptized Cornelius. And I have no doubt those who were staying at home in Jerusalem thought the experiment far too risky, and talked about principles being compromised. But the great work of the Church went forward all the same.

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IX

UNION MOVEMENTS IN MISSION FIELDS[1]

A Survey of Recent Achievements

THE note of unity which is sounding so sweetly and impressively throughout the Churches of Christendom, and which found notable utterance in the Pan-Anglican and Lambeth Conferences of 1908, has come to us in its most alluring and irresistible tones from distant fields across the seas, where messengers from our home Churches have touched hands and hearts in the service of our common Lord. The movement toward a more effective practical brotherhood has confessedly received its present emphasis largely through this fraternal *rapprochement* in missionary circles. It becomes then a fair question whether the ardent trend of feeling in that direction among missionaries, and the decisive—even unprecedented—action taken in several instances have not given an appreciable impulse to the growing tendencies toward unity now apparent in the home Churches.

This desire for closer fellowship and more united service abroad has no doubt been prompted by the Spirit of God, yet there is evidently much in the evironment and circumstances of the missionary which would give special urgency and attractiveness to the call for union movements. The isolation of mission fields, the loneliness of the struggle with entrenched

[1] *The Congregationalist*, November 4, 1905.

evil, the urgent call for coöperation, the natural accentuation of the already existing agreement in essentials, the absence of the historic sources of differentiation, the preciousness of conscious oneness in Christ in the face of almost universal hostility to Christianity, and the waning power of the old denominational exclusiveness, all combine to give a peculiar charm and a spontaneous incentive to movements in the foreign fields for a closer alliance in fellowship and work.

It was a significant sign of a coming revolution in ecclesiastical traditions when Bishop Whitehead and other Anglican brethren participated in the General Missionary Conference at Madras, in 1902, and when representatives of both English and American episcopacy entered so heartily into the deliberations, and joined so unreservedly in the striking official deliverances of the Conference at Shanghai, in 1907. There is surely a happy significance in the appearance in *The East and the West*, a missionary review published under the auspices of the Society for the Propagation of the Gospel, of such an article on "The Comity of Missions in China," as was printed in April, 1908, from the pen of the Rev. F. L. Norris, of the Church Missionary Society, at Peking. The Edinburgh Conference of 1910 gave a decisive and unprecedented impulse to fellowship and coöperation, so significant in its purport as to be representative of a new era in Church history.

The invitation recently issued by a Commission appointed by the General Convention of the Protestant Episcopal Church for a "World Conference on Faith and Order" is meeting with a response which promises results of value. It is a somewhat venturesome pro-

posal, but nevertheless a bold and sincere move in the direction of large-hearted brotherhood. No one can forecast the issue; it is not unlikely that it may seem to fail in the full consummation of ideals, yet in the end it may stand for substantial progress in the direction of the goal of unity. It is no doubt prompted by the conviction that schism is a sin, and it is a sin because Christ has prayed for unity, and the Church as His ideal Bride should be one. His body should be whole, not torn and dismembered.

The trend toward unity has of late years received formal and official sanction in foreign fields, to an extent which is phenomenal in the history of the Church. At the Triennial Convention of the English Baptist missionaries held in Calcutta in 1907, a strong appeal was put forth in the interests of *Coöperation in Mission Work in India.* This thoroughgoing paper is notable because of its unreserved advocacy of union among all Protestant Christians in India, and its evident approval of the establishment of one indigenous Indian Christian Church. The same may be said of the more recent West China Missionary Conference at Chentu, where numerous missions in that section of the empire were represented, the Conference having "adopted without a dissentient voice the ideal of one Protestant Christian Church for West China."

The most recent move for a united ecclesiastical front in China, although we trust it is not the final word on Church union in that great field, is the formation of the "Chung Hua Sheng Kung Hui," the Chinese equivalent for "The Holy Catholic Church in China." It represents the consolidation of the churches of the Church of England missions, British and Cana-

dian, and the American Episcopal Mission, into one national Church for China, and was consummated in St. John's Pro-Cathedral, Shanghai, April 26, 1912, by the constitution of the General Synod of the Church in China. Almost the first act of the new national Synod was to address an Open Letter of fraternal greeting to all Christian brethren in China, emphasizing the irenic spirit in which the new Church had been formed, and expressing the hope that the move may ultimately prove helpful in the direction of a wider unity.

The Shanghai Conference of 1907 was perhaps the most significant forecast of this now dominant desire for unity possessing practically all the denominational missions in China. A spontaneous and cordial declaration, as expressed in one of the formal resolutions of that Conference, states that, "We gladly recognize ourselves as already one body in Christ." Of special significance was the unanimous declaration that the goal of desire for China was "to plant one Church under the sole control of the Lord Jesus Christ, governed by the Word of the living God, and led by His guiding Spirit." The Chinese Christians are largely in sympathy with this aspiration, increasingly so, as recent movements in the direction of unity indicate.[1] A fur-

[1] We rejoice in the measure of unity already attained by the Christian forces in China, and in their ability in this hour, without waste or discord, to present to the Chinese people the one faith which we all hold, and the one Lord whom we all follow. We rejoice that so many of the men who have wrought for China in this time of national need have been Christian men who have borne their great responsibilities with Christian fidelity, and sought to serve their country with Christian unselfishness. With a Christian Church united in its mission, and with Christian men serving the State in patriotic and religious

ther and definite move of the Shanghai Conference of 1907 was the appointment of a Committee to promote the formation of federal union among the missions, under the title of "The Christian Federation of China." The method recommended and authorized was the formation of provincial councils, made up of both foreign and native delegates from all the missions in each province, these councils to be subsidiary to a national representative council, dedicated to the support of the federation idea. In many of the prominent provinces of the empire these councils have already been constituted. In the further promotion of this harmonious coöperation, at the happy suggestion of the Anglican Conference Committee on Unity, a Committee of the Conference was appointed to draw up a form of prayer in the Chinese language, to be used every Sunday morning in all the Christian congregations of China, appealing to "Almighty God for His blessing on the empire of China, and the Church of Christ therein, and for the *unity of the Church.*"

The Presbyterian movement toward unity in China began as early as 1862, in advance, it will be noted, of any action even in Japan. It was represented at that date in the formation of a single presbytery by the missionaries of the Presbyterian Church of England and the Reformed Church in America stationed at Amoy. In 1891, a similar union took place in Manchuria, re-

devotion, we believe that the prayers of many hearts will be answered, that, on the one hand, a pure and unconfused Gospel may be preached to the nation, and that, on the other hand, the Christian spirit, unmixed with secular misunderstanding or personal ambition, may control the minds of the men who are to bear rule and authority in the new day.—*Robert E. Speer, D. D.*

sulting in the formation of a single presbytery by the missionaries of the United Presbyterian Church of Scotland and of the Presbyterian Church of Ireland. In 1901, a Conference of Presbyterians met in Shanghai, and appointed a Committee on Presbyterian Union. Under the auspices of this Committee, plans for the organization of "The Presbyterian Church of Christ in China" were formed, the Chinese equivalent being "Chung Kwoh Ki Tu Sheng Kiao Chang Lao Hui." The executive functions of this Committee were vested in a "Council of the Presbyterian Church of Christ in China," until such time as a General Assembly shall be formed. The Council, it was voted in 1907, was to be recognized by the courts of the United Church as a permanent "bond of union, peace, correspondence, and mutual confidence." The resolutions recording the findings and official records of this Committee are of historic interest,[1] opening the door as they do for a wider union, if such is found to be desirable and practicable. The Presbyterian missions in China, including their native churches, have thus become practically a unit, having been formed into six synods, with one proposed General Assembly.

The East China Baptist Conference, at its annual meeting in September, 1907, passed a resolution favouring the closest possible union of all the Baptist Churches in the empire. The Baptist Sub-Committee of the Shanghai Conference Committee on Union met in 1908, and outlined its programme of coöperation within the Baptist communion in China, stating that its goal was one Baptist denomination among the Chinese in China,

[1] They are recorded in Vol. II of the World Missionary Conference Report, on "The Church in the Mission Field," pp. 305–308.

and that this united denomination was to be free to form such further coöperation, or federation, or union, with other denominations as it might deem best. Lutheran missions in China are seeking the same consummation, a conference of members of the Lutheran, Berlin, Rhenish, and Basel Missions having been formed. The trend in Methodist missions is in a similar direction, a Standing Committee having been appointed to consider what steps can be taken to secure a United Methodist Church in China. The problem of union among Congregationalists in such a vast region as China is attended with difficulty, since the independent status of churches does not afford the nexus which more compact ecclesiastical systems furnish. Different Congregational missions have, however, made some progress in drawing their churches together, but no definite and general programme of union is as yet in evidence. The Anglican and Protestant Episcopal movement for a United National Church for China has been noticed in a previous paragraph.

In addition to these efforts in the interests of ecclesiastical unity, a number of important plans of educational federation have been adopted in different parts of the Chinese Empire, and are in successful operation. The latest and perhaps the most extensive combination—the West China Educational Union, formed after the model of the North China Educational Union—has arranged not only for the united supervision and standardizing of elementary and secondary schools, but is planning for the establishment of a Chentu Union University, representing the following group of missions in Western China: the American Baptist, the Methodist Episcopal, the Canadian Methodist, the London Society,

the China Inland, the English Friends, and the Church Missionary Society. There are already several similar federated educational plants in different sections of China, including an unusual number devoted to the training of evangelists and pastors. The Shantung Protestant University includes within its scope a theological college, located at Tsingchowfu, wherein the instruction given "shall be in accordance with evangelical truth as commonly believed and taught in the Presbyterian Church of America and the Baptist Churches of Great Britain." A science and arts college and a medical school are included in this union scheme. In addition, Union Medical Schools are established at Peking (where there are two, one for men and one for women), Moukden, Nanking, Canton, Tsinanfu, and Wuchang, and one is about to be opened at Foochow.

Theological seminaries under the auspices of united interdenominational control are found in China, to the number of nine. This is in advance of all other mission fields. Illustrations are, the theological college (above mentioned) of Shantung Protestant University, known as the Gotch-Robinson Union Theological Seminary, the North China Union College of Theology at Peking, the Union Theological College at Moukden, the Union Theological Seminary at Nanking, the Union Theological School at Amoy, the Union Theological Seminary at Canton (Fati), the Theological College of the Union University at Chentu, the Union Theological Seminary at Niekow (near Hankow), and the Union Theological Seminary at Kingchowfu. The two latter represent Lutheran or Scandinavian coöperation.

The name of Wu-Han University has been given to

the proposed institution which (in 1908) an Oxford and Cambridge Committee, representing the two seats of learning, planned to found as a Christian university in China. The Rev. Lord William Gascoyne Cecil visited China in 1909, on a prospecting and consultative tour, and found the outlook so encouraging for an educational enterprise of such magnitude that the representative character of the Committee was widened, and its name changed to United Universities' Committee, with a view of interesting American, Canadian, and other British universities in the scheme. Separate hostels under the direction of the various missions will be provided to serve as places of religious instruction and Christian nurture. Its location is to be in Central China, probably at Wuchang or Hankow.

Recent progress in India shows a new union alignment, and is notable in its scope and significance. A Presbyterian Alliance was formed in 1871, which held triennial meetings, until, in 1901, the South Indian United Church was formed, by a union of the Arcot Mission churches with those of the United Free Church of Scotland in Southern India. Subsequently, in uniting with the Presbyterian Church in India, this body became the Synod of the South Indian United Church. In 1904, at Allahabad, the Presbyterian Missions and their churches, with but minor exceptions, coalesced to form one Presbyterian Church in India, although its geographical scope as yet is confined to North India. A further and more unreserved commitment, however, in fraternal alliance is represented in the recent formation, under a new and larger alignment, of the South India United Church. This was really a union of unions, being a combination of the previously-formed

alliance of Scotch Presbyterian and Dutch Reformed bodies, with the united Congregational communities of the American Board and the London Mission, effected in 1905, including the Indian contingent in each instance. It was consummated in 1907. The South Indian United Church formed in 1901, when it joined with the Presbyterian Church of India in 1904, reserved to itself the right to unite in a larger and wider union with Churches in South India not of the Presbyterian order, if the way opened and it seemed best to enter such an alliance. The merger above mentioned forming the South India United Church was the result. In connection with this unique ecclesiastical merger, an irenic but thoroughly evangelical confession of faith was adopted by the United Church, representing the vital truths held in common by the uniting Churches.

The resultant product of this comprehensive union of six distinct missions presents an eclectic and elastic polity, forming a system of government which lends itself to adjustment, and gives liberty within the bounds of safety, with also a generous intellectual scope in its doctrinal basis, while wholly loyal to essential Scripture truth, and proving itself at the same time to be full of the joyous inspiration of unreserved fellowship in Christ. The South India United Church being largely indigenous in its origin and membership, has awakened in Indian Christians an ardent feeling of loyalty, and a devout purpose to work for the extension of Christ's kingdom in India. Plans have been under consideration for the admission of the churches of the Rhenish and Basel missions into alliance with the South India United Church.

A Union Committee of the Presbyterian Church in

India was appointed in 1906 to correspond with other Churches, with a view to a more extended union movement, but this correspondence has not resulted in a response which would justify any definite move for organic union. It has, however, awakened a desire for the formation of a Federation of Christian Churches in India, which was formally proposed at a Conference representing the Presbyterian, Methodist, and Congregational Churches, and the Friends' Mission, the Christian Mission, and the Missionary Alliance, held at Jubbulpore, in April, 1909. Provincial Federal Councils in each province or great language area, leading up to the formation of a National Federal Council, were formally proposed in the Resolutions of the Conference.[1] The Federation proposed has been welcomed by the South India United Church, and by the Presbyterian Church in India, but as yet Anglicans, Lutherans, and Baptists have not participated in the Federation Movement in India. The Lutheran Missions held their first All-India Lutheran Conference at Kodaikanal in 1905; a second followed in 1909, at Guntur, and a third was appointed to assemble in 1912. Proposals and plans for coöperation were heartily endorsed, and the desire that a more perfect union might come in the future was evidently an ideal cherished for the Lutheran Churches in India. Baptist Missions in India are planning the formation of a Baptist Union, but as yet no definite and final action has been taken.

This harmonious combination of ecclesiastical interests has its counterpart also in the sphere of missionary education. A recent illustration is the union of the

[1] The Resolutions of the Jubbulpore Conference are found in Vol. VIII of the Edinburgh Conference Report, pp. 174–177.

educational plants of the United Free and the Established Church of Scotland in Calcutta, under the title of the Scottish Churches' College, including also the Scottish Churches' Collegiate School, and not only that, but the union of the two missions in the city, under the name of the Scottish Churches' Mission, Calcutta. This is a step in advance as yet of the status in Scotland itself, but the ecclesiastical suggestiveness of it appears in a statement in one of the missionary papers of the United Free Church of Scotland, to the effect that "the healing of the breaches, which has begun appropriately in the mission field of the metropolis of India, must yet be effected in the mother Churches of Scotland."

Coöperative efforts in theological education have been slow in India, yet a recent move in that direction is decisive and significant. We refer to the opening, in 1911, of the Union Theological College at Bangalore. The coöperation in this enterprise represents the London, Arcot, Madura, Wesleyan, and United Free Church of Scotland Missions. In the north of India practical union in Presbyterian mission circles for purposes of theological training has been secured, by the adoption of the theological school of the American Presbyterian Mission at Saharanpur as the Theological College of the Presbyterian Church in India. A plan for a great coöperative Christian University at Serampore, with a Theological Department, is now under consideration, but is yet in an inchoate stage of progress.

In the Japanese Churches the practical gains in the promotion of unity have been striking and cumulative. The Church of Christ in Japan was the earliest (1877) movement toward unity, and represents the

Reformed and Presbyterian cults. The Nippon Sei-Kokwai illustrates the union of American and Anglican episcopacy. The Kumi-ai Churches stand for independency. The Methodist Church of Japan was formed in 1907 by a union of the Methodist bodies, and was until recently presided over by the late Bishop Honda, a native Japanese, now succeeded by Dr. Hiraiwa. The Lutheran Churches in Japan are seeking a similar union.

The irenic and unifying ministry of the Standing Committee of Coöperating Christian Missions in Japan continued its active and useful service in various departments of religious work, until, in 1910, by a change in its constitution and name, it became the "Conference of Federated Missions in Japan." It was at the suggestion of this Committee that plans were formed for holding a Jubilee Christian Conference in the year 1909, to celebrate the fiftieth anniversary of the opening of Christian work in modern Japan. This Jubilee Conference represented all Christian Churches and evangelical organizations in the empire—a united jubilee, to commemorate the entrance of the blessed religion of the one "Lord and Master of us all" among the Japanese people. We have noted the "Conference of Federated Missions in Japan," above mentioned. There has been lately formed, also, the "League for the Promotion of the Union of Christian Churches," and a "Japanese Church Federation." These agencies all point to the growth of a strong union sentiment in Japan.

Various union movements in education have followed the ecclesiastical alliances, and resulted in a number of fine institutions such as the Meiji Gakuin. Denomina-

tional alliances have also been formed in theological training, as in the Meiji Gakuin, on the part of Presbyterian and Dutch Reformed Missions, the Aoyama Gakuin on the part of the American and Canadian Methodist Missions, and the Central Theological College at Tokyo, representing the Anglican and American Episcopal Missions. Plans are now maturing for the founding of a Christian University.

The four Presbyterian Missions established in Korea (or Chosen, as the Japanese wish it to be called)—the American Northern and Southern, the Australian, and the Canadian—united, in 1907, to form the Presbyterian Church in Korea, sinking all national and ecclesiastical divergencies in the desire to have but one representative Presbyterian Church in all Korea. Its first General Assembly, attended by over 200 ministers and elders, met at Pyeng Yang in September, 1912. The Methodists, morever, have united with the Presbyterian Missions in organizing a General Council of Evangelical Missions, whose ultimate aim will be to form one native Christian Church in Korea, which, when once established, will perhaps represent one of the most unreserved approaches toward a practical answer to our Lord's prayer for unity which has been presented in the annals of modern Church history. The original project out of which this movement has grown contemplated federation only in the educational work of Presbyterian and Methodist Missions, but the deeper and broader union of spiritual forces seemed to arrest the attention and claim the suffrages of the assembled missionaries, and this, combined with the earnest and timely advocacy of Bishop Harris of the Methodist Church, resulted finally in the passing

unanimously of a resolution that "the time has come when there should be but one Protestant Christian Church in Korea." This resolution, however significant its import, was not at that time decisive; it simply indicated the dominant spirit on the field, and will be the subject of further consideration, but, unless all signs fail, it betokened a new trend, not confined to Korea alone, in the ecclesiastical history of our age.

Did space permit, something further might be said of movements in South Africa, where, in 1908, delegates from the Presbyterian, Congregational, Wesleyan, Methodist, Baptist, and Transvaal Wesleyan Churches met at Johannesburg, and took steps to formulate the basis of a United Church. In East Africa, also, a conference representing eight societies assembled at Nairobi, in 1909, and appointed a committee to prepare a basis for the organization of a United Native Church in that section of Africa. In British Central Africa the Scotch missionaries of the Church of Scotland and the United Free Church of Scotland are endeavouring to find a basis of union into a Synod of the Presbyterian Church of Central Africa. There are difficulties which cannot be eliminated hastily or by force, but will no doubt disappear if the respective Churches in Scotland will lead the way.

In the New Hebrides the Presbyterian Churches of Canada, Scotland (U. F. C.), New Zealand, New South Wales, Victoria, South Australia, and Tasmania, have united in forming the "New Hebrides Presbyterian Mission Synod." Interesting information might be given about evangelical union in the Philippines, where an "Evangelical Union of the Philippine Islands" has been formed. In Syria steps have just been taken

(1911) to reorganize the work of theological training, and an institution, practically interdenominational, will open at Beirut in the autumn of 1912, in a new building, the gift of Mr. J. Milton Colton, of Jenkintown, Pennsylvania. South America and Mexico reveal also the stirrings of this deep passion for unity. Is it not manifest that this leadership of the mission Churches in the direction of a united Christendom may be taken as a sign that our foreign missionary efforts and sacrifices hold in store a rich spiritual reward to the Christian Church universal?

In the sphere of the preparation of a Christian literature, plans for united work are being carried out in many missions. Numerous conferences of a widely representative character are also held in prominent fields. Educational and medical associations have been formed in China, India, and elsewhere, illustrating a spirit of coöperation and mutual helpfulness which knows no denominational lines. The Young Men's Christian Associations, as also the Young Women's, are in the interest of no distinctive ecclesiastical propaganda, but represent a noble enthusiasm for Christianity, as the religion which leads inevitably to higher ideals and better living. The Bible and Tract Societies are in spirit and aim agencies free from denominational bias for the dissemination of Christian truth, the enlightenment of the mind, and the general uplift of human society.

On this genial, hearty, and comprehensive basis of practical coöperation in service the Churches of the foreign mission fields are coalescing into visible unity. This is a much more wholesome, hopeful, and effective method than to seek to reduce confessional statements

to harmony, and find at last that it is impossible to attain a doctrinal syncretism, without concessions for which all hearts are not yet fully prepared. The doctrinal unity will no doubt come in time, not perhaps in the form of an "irreducible minimum," but rather as a higher and more inclusive maximum of love and brotherhood and spiritual insight, consecrated to united and loyal service. Indeed, the present world tour (1912–13) of Dr. John R. Mott, representing the Continuation Committee, seems to promise results of exceptional import in the deepening of fraternal ties, and the furtherance of brotherly coöperation, throughout the foreign mission fields.

X

The Hymnody of Modern Missions

And He hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord.

Deep calleth unto deep at the noise of Thy waterspouts; all Thy waves and Thy billows are gone over me.

Yet the Lord will command His loving kindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life.

O sing unto the Lord a new song; sing unto the Lord, all the earth.

Sing unto the Lord, bless His name; shew forth His salvation from day to day.

O sing unto the Lord a new song; for He hath done marvellous things; His right hand, and His holy arm, hath gotten Him the victory.

Thy statutes have been my songs in the house of my pilgrimage.

Praise ye the Lord. Sing unto the Lord a new song, and His praise in the congregation of saints.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.

X

THE HYMNODY OF MODERN MISSIONS[1]

THE hymnography of foreign missions yields an amount of material to the credit of the hearts and brains of missionaries which is surprising alike in its richness and volume. It is a tribute to the devotional element in missions that hymn-writing is almost, if not quite, as distinct a feature of their work as Bible translation itself. It ranks with prayer, and with sermonic and catechetical teaching, as one of the essential characteristics of a living Church of Christ. Moreover, the Songs of Zion are not reserved for the Church alone in mission fields; they cheer the home, especially during the devotional hours of the household; they are an attractive feature of the school, where they are memorized as well as sung; they lend a charm to social gatherings, and relieve the monotony of work; while they often have a place in public functions in which the Christian element predominates.

It is said that the women of Greenland in their long coasting voyages row to the rhythm of their familiar hymns; and in her social hours with the Indian women in the distant northwest of Canada, Mrs. Bompas, the wife of the Bishop, used to be fond of singing the Cree versions of "Hold the Fort," "The Sweet By-and-By," "Nearer, My God, to Thee," and "Jerusalem the Golden." In the orphan asylums of India, and in some

[1] *The Churchman*, May 26, 1906.

of the hospitals of China, special hymn-books are in use which have been compiled with a view to the peculiar needs of such institutions.

This helpful department of hymn-writing is one in which native talent has been conspicuous. Charming original hymns have been produced by gifted writers among Christian converts. Jacob Biswas in Bengali, Vedanayaga Sastri in Tamil, the Rev. Ganpatrao Navalkar and Mr. K. R. Sangle in Marathi, Safdar Ali in Urdu, Krishna Mohun Banerjea, Nehemiah Goreh, Ramchandra Bose, and the Rev. Lal Bihari Day, are well-known hymn-writers in India. A native Malagasy, Andraianaivoravelona by name, is said to rival Watts as a master of sacred song; "Bonjare [a native Christian] has added thirteen hymns to the local collection," is an item in a recent report from the Congo; while a letter concerning the dedication of a new church in the Livingstonia Mission states incidentally that forty new hymns contributed by native hymn-writers were sung for the first time in a public assembly, during the services, which continued for three days! Numerous other illustrations of native contributions to the hymnody of missions might be given. In a few instances native hymns have been translated into English, and have found their way into our own hymn-books.

Missionaries in many instances have translated the best hymns of Christendom, but, in not a few cases, including some of the sweetest hymns in the native languages, their contributions have been original. The work of translation calls for much discrimination and skill, and represents a selection from the best productions of such well-known hymnists as Watts, Wesley,

Doddridge, Cowper, Newton, Heber, Lyte, Keble, Bonar, Ray Palmer, Miss Steele, Miss Havergal, and many other English, German, and American writers, whose contributions have become a part of the treasury of song in the universal mission Church. Earlier efforts in the difficult vernaculars may in some cases have been unsatisfactory, and it was to be expected that constant improvement would appear in the quality and artistic power of later productions. It has proved so, for hymns once in use are now discarded for those which are better. The hymnody of some mission fields has been brought to charming perfection of form, as well as distinction of style. In almost every mission some one has been found who could adapt foreign or native tunes to devotional uses, and prepare a system of musical notation which would be serviceable. Mrs. Timothy Richard was the author of a Chinese tune-book according to a system of native notation, and Miss Laura M. White, of the Methodist Mission, Chinkiang, has been commissioned by the Educational Association of China to prepare a music-book in Mandarin for use in the schools. It is interesting to note that the Magnificat and the Nunc Dimittis have been arranged in a key especially suited to Chinese voices, and are much liked, and well sung. Mrs. David Downie has utilized many native airs for Christian hymns in Telugu, while Drs. Samuel Jessup and George A. Ford have adapted some beautiful Syrian melodies to popular hymns.

The devout Moravians have translated their own Church hymns into all the prominent languages of their mission fields. The Indians of North and South America, the Negroes of the West Indies, the Green-

landers, Kaffirs, Hottentots, and Australian aborigines, sing the songs of Zinzendorf, Albertini, Anna Dober, Garve, and others of their religious poets. Much work of fine quality in hymnody has been done by missionaries in India.

In China, Morrison, the pioneer missionary, prepared the first hymn-book, which was issued in 1818. Since then, in Wenli, in Mandarin, and in the numerous colloquials, hymn-books have appeared in many issues. In Japan, numerous hymn-books, both of missionary and native Christian authorship, have been issued by several of the denominations, the earliest one having appeared about the year 1874. A union hymn-book, containing 485 selections, was published in 1903, for use in all the evangelical churches of Japan, the Episcopal Church coöperating by the inclusion of over a hundred of the union hymns in its own hymnal. In 1853, not a Christian hymn was sung by the Japanese; in 1903, the Union Hymnal, with nearly five hundred selected hymns, was reported as the best selling book in the list of Christian publications. A new volume of sacred songs was printed in 1900 for use among Formosan Christians. A Presbyterian hymn-book in Korean is growing year by year, and has now attained considerable size, having been issued in several editions. An Anglican hymnal is also ready in Korea.

One of the most charming and helpful contributions which missions have been able to make to the spiritual welfare of foreign peoples is this gift of sacred hymnody in the languages of many devout and worshipful souls, so that they can sing of Christ, each in his own tongue wherein he was born.

XI

Islam and Christian Missions

The strength of any religion is measured by its conception of God. The Moslem idea of God is in many vital respects repellent and reactionary to a Christian. Allah is a despot and not a Father. Yet He is at least a real power, the only real power in the world. There is a simplicity and grandeur in the Moslem conception of God, His unity, His omnipotence, and His absolute sovereignty, which we must recognize. Admitting the truth of all that has been said by the critics of Islam as to the defects of this idea, its inhumanity, its sterility, its negation of human personality, still the question suggests itself: Have we in our modern theology and religion sufficiently recognized what Islam stands for,—the unity and the sovereignty of God? Here is a religion which has vitality in it. It can still rouse depths of fanaticism in its followers. It is a great and formidable force in the world in a sense in which other religions are not. May it not be that this is not wholly due to the concessions which Islam makes to the natural heart of man, but that in its profound sense of the sovereignty of God it cherishes something which is eternal, something which is vital to Christianity, and which, it may be, is obscured in our modern versions of it? Here the Bible and Islam are entirely at one. Modern Christianity believes in a strictly limited monarchy of God. To the Bible and the Koran alike there is but one God, and there is none beside Him. Here we are in the region of the unfathomable. It is clear that the conclusions which Islam draws from this first principle are impossible for any Christian. Sovereignty without love is a mere horror, but does not love without sovereignty mean mere disorder and tragedy, and a division of life which carries us back to polytheism? The whole vitality of Christian faith springs from the conviction that the absolute Sovereign is the absolute Love.

"THE MISSIONARY MESSAGE,"
REPORT OF COMMISSION IV, EDINBURGH CONFERENCE, 1910.

XI

ISLAM AND CHRISTIAN MISSIONS[1]

GOD is Himself the source of all true religion. In contrast with "broken cisterns," He has spoken of Himself as a "Fountain of living waters." All human systems of religion are not only incapable of producing the "living water," but, like "broken cisterns," they are not able to hold water. They are not simply on a lower level of wisdom and power than the divine religion, but as religions they are so imperfectly and loosely constructed as to be incapable of holding in any helpful and saving way even the modicum of truth which they may have in solution, and are not able to provide the soul of man with the living water which will quench his spiritual thirst.

Our subject invites our attention to a religious faith which has had a marvellous history, and to-day dominates the minds and hearts of millions of our fellow-men in the Orient. We mean Islam, or the religion of Mohammed. Here the thought will perhaps occur to many: Is it not taking too much for granted to rank Mohammedanism among merely human religions? It has been the faith of a vast number, who have been singularly loyal and intense in their devotion to it, and has held its own with extraordinary tenacity, while its central truth has ever been the acknowledgment of God's existence and supremacy. This is all true, and Islam

[1] *The Missionary Review of the World*, August, 1889.

should have the credit of it. There is probably no religion, unless confessedly based upon the facts recorded in the Bible, which has such a satisfying element of truth in its creed, and presents such a conception of a personal and supreme God as Islam. As compared with idolatry, it is an immeasurably nobler form of worship. As contrasted with the metaphysical vagaries of other Oriental religions, it is doctrinally helpful. It is, however, simply the old monotheism of the ancient Jewish religion projected into the Christian ages, with the divine environment of Judaism and the essential features of its Christian development left out, and a human environment substituted. "There is no God but God," was the creed of the Jew long before the Moslem proclaimed it. Mohammed and his followers adopted it, apparently in disregard, or rather in supercilious neglect, of its historic environment under the Jewish dispensation, and brought it into line as the leading truth of a human scheme of religion. They rejected its historic development in the Incarnation, acknowledged Christ simply as one of the prophets, and in almost every respect superseded Him by another, and making Mohammed the central personality,[1] they established the Mohammedan religion as the latest and best revelation from heaven—a religion whose right it was to reign, and whose prerogative it was to supplant and annihilate every other religion, and especially Christianity.

We cannot undertake in the limits of this monograph to bring forward the evidences that Mohammedanism as a spiritual system must be classed as a human rather than a divinely authenticated religion, nor can we under-

[1] Zwemer, "The Moslem Christ," pp. 155–173.

take to present the evidence furnished by the present state of the Moslem world that as a religion it has proved futile and powerless as an uplifting agency. It would absorb too much of our space, and lead us away from the main purpose we have in view. We must be content to rest the verdict as to its alien birth and false credentials upon one single consideration, which for our purposes at the present time should be sufficient to carry conviction. "What think ye of Christ?" is here, as elsewhere, a test question. The Mohammedan religion, while acknowledging Christ as one of the prophets, yet denies that He is anything more than one of the prophets. His unique position as God in the flesh—the Messiah of prophecy, the Redeemer of men, the heaven-sent Mediator, the divinely-appointed bearer of an atoning sacrifice, the Prophet, Priest, and King of a redeemed Israel, the risen Lord, and the ascended Intercessor, the only "name under heaven given among men whereby we must be saved," is boldly denied and haughtily repudiated by the Moslem. The office and work and dignity of the Holy Spirit are also rejected.

In place of the divine Christ and the life-giving Holy Spirit, we have a conception of God which is but an imperfect and misleading reproduction of the earliest Jewish idea, and is cold and bald and stern, without the tenderness of fatherhood or the sweet ministries of pity —for, after all, divine mercy in the view of the Moslem is quite as much of the nature of a deserved reward as of a compassionate ministry. It thus becomes a restoration, through purely human agency, in an environment of ignorance, of the earliest revelation of a Supreme Being. This distorted reflection of the primitive teachings of religion about the Deity is still

further marred and shadowed by making Mohammed His greatest prophet, and the Koran His final and consummate revelation to man. The result as compared with Christianity is a notable failure on a human plane of religious thought, yet with enough of the light of heaven borrowed and misinterpreted to deceive the conscience, and lead an ignorant Oriental constituency to accept it as a revelation from heaven, and Mohammed as a prophet sent of God. An intelligent Christian faith can pronounce but one judgment upon this question. After recognizing every element of truth which Islam has borrowed from Judaism or Christianity, it must pronounce it lacking in the essentials of saving religion as we find them in God's Word.[1]

Much that is included in Moslem doctrine is valuable;

[1] Islam and Christianity are separated by vivid contrasts. The fundamental contrast is in their conception of God. Muhammad saw and emphasized a few of the true attributes of God, but his God was a ruler, a sovereign, not a Father. His religion, accordingly, made no provision for the soul's need of fellowship with God. He did not realize the holiness of God. The whole conception of ethical character was strange to him. There was in him, accordingly, none of the moral splendour, the ethical righteousness of the Hebrew prophets, far less of the apostles of Christianity. The Muhammadan idea of God, moreover, really separated God from man and the world. That was why, on one hand, Suffism arose to satisfy with its pantheism the hunger of the soul for God, and, on the other hand, it accounted for Muslim agnosticism and the cynical atheism of "Umar Khayyam." This ideal of God, furthermore, made the conceptions of incarnation and atonement impossible in Islam. The new religion did proclaim a real brotherhood, and the noble equalities of Muhammadanism have been a great reality, and are a great reproach to the caste spirit, whether in Hinduism or in Christian society. But Islam knew no real human brotherhood. It was a fellowship in Islam, which utterly denied the truth of human unity and of one common world family of God.—*Robert E. Speer, D. D.*

but what is *not* there is essential. The modicum of truth is lost in the maximum of error. A counterfeit coin may have some grains of pure metal in it, but its entire make-up is none the less a deception, and it must be condemned. So Mohammedanism must be judged, not because it does not contain any truth, but because the truth is so mixed with superabounding alloy that in the combination it fails to vindicate itself, and has become simply an ingredient of a compound which, on the whole, must be regarded as false metal. One truth mixed in with twenty errors will not make a resultant of truth, especially if the twenty errors are in direct opposition to other truths as essential as the one included. If we extend our survey over the whole field of Moslem doctrine and practice, the conviction becomes irresistible that its moral influence in the world has not been uplifting, and its spiritual results have brought to man nothing higher than formalism, self-righteousness, and a mistaken estimate of the merit which attaches to a loyal confession of the creed of Islam.

Mohammedanism is a profound theme, and one which has occupied the minds of many accomplished scholars. It has been the subject of much patient research and careful thought by some of the greatest students of history. Dr. Johnson once remarked that "There are two objects of curiosity—the Christian world and the Mohammedan world; all the rest may be considered as barbarous." The subject is worthy of a careful examination, both for its own sake as one of the enigmas of religious history, and also to prepare our minds for an intelligent understanding of the amazing task to which God is leading the Church, viz., the conversion of the Moslem world to Christianity.

The duty of Christianity to Mohammedanism, the enormous difficulties in the way of discharging it, the historic grandeur of the conflict, the way in which the honour of Christ is involved in the result, and the brilliant issues of victory, all combine to make this problem of the true relation of Christian missions to Islam one of the most fascinating and momentous themes which the great missionary movement of our age has pressed upon the attention of the Christian Church. The number of Moslems in the world is given in the latest statistical tables as about 200,000,000. This is possibly too high an estimate, but we may safely fix the figure at not less than 180,000,000. They are chiefly in Western Asia, India, and Africa, with a few in Southeastern Europe. It may be roughly estimated that the total number of those who have lived and died in the Moslem faith since its establishment is over 6,000,000,000—a number equivalent to nearly five times the present population of the globe. Of this vast number a large proportion have, of course, died in infancy. We are dealing, therefore, with the religious faith of about one-seventh of the human race. It cannot be regarded as a stagnant and effete religion, unaggressive in spirit, and powerless to inspire devotion and sacrifice. It is to-day probably the most pushing, aggressive, and formidable opponent of Christianity on foreign mission ground. It is historically true, I think, that never has Christianity been called upon to face a more thoroughly equipped and a more desperately determined adversary than Islam; never has our heaven-sent Gospel received a more militant challenge than that given it by the religion of Mohammed.

The time has fully come for the Church of Christ

seriously to consider her duty to this large fraction of our race. It is not to be supposed that a Church guided and inspired by an Almighty Leader will neglect a duty simply because it is difficult, and calls for faith and fortitude. The attention of the Christianity of our day is indeed specially and urgently directed to the needs of the Moslem world, and many devout and ardent Christians are profoundly convinced that a momentous duty, requiring an unusual spirit of sacrifice, looms before the Church. Let us not be faint-hearted, or think lightly of a day set apart as was the 16th of October, 1912, for prayer in behalf of the Moslem world. We have good reason to believe that it has a distinct value, and an influence—we may say an efficiency—in securing mighty providential interventions in history, opening the door for Gospel missions to voice their appeal to Moslem hearts. If a believing Church, or even a devout group of united Christian hearts, calls upon God, and He answers, then surely if God calls upon a loyal Church, and points to an open door of duty, it is time for praying Christians to take heart, and devote themselves faithfully to any appointed task, however difficult.

It is wholly foreign to the spirit of a loyal and prayerful Christianity to slight a task because it is hard, or ignore a question of moral reform or religious responsibility because it looks formidable. Let us endeavour, then, calmly to consider the duty of Christian missions to the Moslems. Is there a duty of this kind? If so, what special difficulties must be overcome in order to its successful accomplishment; what should be our aim; and what is the spirit which should inspire and govern us in the proper discharge of it?

The duty seems plain—"Go ye into all the world, and preach the Gospel to every creature." The Gospel of Christ, not of Mohammed—to *every* creature, because all need it. If there were a possibility of a human substitute for the Gospel, we might consider it an open question whether salvation is of Mohammed; but Christ has taught us one way of salvation for all men, and that way is through Him—through the merits of His sacrifice, and not through works or worthiness in man. I would not be understood as implying here that the prospects of every Moslem are necessarily hopeless. If out of full knowledge and with deliberate purpose he despises and rejects Christ, and puts his sole trust in Mohammed, or even trusts in divine mercy because that mercy is his due as a Moslem, I should feel in doubt as to a substantial basis of hope for him. He is looking to a human saviour, or he is simply claiming the divine mercy as a subsidy to the Moslem religion. I can conceive, however, of a Mohammedan, while formally adhering to his religion, in reality taking such an attitude of heart to Christ that he may receive mercy and pardon for Christ's sake, though he is not openly enrolled on the side of Christ. God alone can judge and pronounce when a soul takes that attitude of humility and faith toward His Son, or, where His Son is not known, toward His infinite mercy, which will open the way for Him to apply the merits of Christ's atonement to the salvation of that soul.

Where Christ is known and recognized, and His claims understood, we can find no margin of hope outside of a full and conscious acceptance of Him. In proportion as God has left the souls of men in ignorance and darkness about Christ, in that proportion

may we enlarge the margin of hope that His infinite mercy will find the way to respond to conscious penitence and humble trust by freely granting and applying the boundless merits of Christ's sacrifice to a soul truly seeking after Him. We understand the Bible to teach that the opportunity of accepting the Gospel is limited to life this side of the grave, and that no clear intimation is given of a probation or renewed opportunity beyond our earthly existence. It is also clearly taught in the Bible that salvation is not of works nor of external adherence to any sect. The Jew was not saved because he was a Jew. The Christian is not saved because he is in name or environment a Christian. The Moslem, of course, cannot be saved because he is a Moslem. All who may be saved outside of formal and visible connection with Christianity will be saved because of a real and invisible connection with Christ. They will have obtained consciously, or unconsciously, by the aid of God's Spirit, that attitude of humility and trust toward God and of reverent fealty to essential morals, which will make it consistent with His character, and in harmony with His wisdom and goodness, to impart to their souls the free gift of pardon through Christ's merits, and apply to them in the gladness of His love the benefits of Christ's death. It is in any case salvation by gift, received from God's mercy, and based upon Christ's atonement, and not in recognition of some creedal passport, or as a reward of good works, or by reason of human merit.

We claim, therefore, that the Mohammedan, as such, needs the knowledge of Christ, and can be saved only through Christ. He needs to be taught Christianity, and brought into the light of Bible truth. He needs

to recognize the serious and specious errors of his religion, and turn to Christianity as the true light from heaven. He needs to take a radically different and essentially new attitude toward Christ. He needs spiritual regeneration and moral reformation. In one word, he needs the Gospel. He needs all its lessons, all its help, and all its inspiration and guidance. Here we rest the question of duty. If any class of men need the Gospel, to them it should be given, and it is our mission in the world as Christians to do this.

Let us turn now to consider the special difficulties of mission work among Moslems. That there are serious and formidable difficulties is not simply the verdict of well-informed students of Eastern history, comparative religion, and international relations, but it is a matter of experience. All missionaries in Moslem communities recognize this, and there is hardly a problem in the whole range of mission service which is a severer tax upon faith, courage, and wisdom than that involved in the effort to win converts to Christianity from Islam. It is necessary to a full understanding of this phase of our subject that we should secure, if possible, an inside view of the strength and resources of the Mohammedan faith. Let us endeavour to take the measure of our antagonist. Let us ask whence the power and prestige and influence of Islam. What is its secret of success? What makes it a force which so easily dominates the religious life of so many millions? What gives it its aggressive push and its staying power? It is comparatively easy to show the immense inferiority of Islam to Christianity in the essential points of true religion, especially those of practical morality. It is, however, for this very reason all the more difficult to

give a satisfactory explanation of its successes, and show why Christianity is so slow in coping with it effectively.

Islam has arisen, within the pale, so to speak, of Christianity. It has overrun and held ground which is historically Christian. Its great conflict has been largely with Christianity. It now occupies regions which were the scene of the earliest triumphs of the Christian Church. Christianity, to be sure, has held its own in a marvellous way in the ancient Oriental Christian sects which have clung to their Christian faith in the very centres of the Moslem domination. Their influence, however, has been simply negative. The part they have played has been that of resistance and stubborn adherence to the external symbols of Christianity. They have never succeeded, for good reasons, in impressing the Moslem with the superiority of the Christian religion. We must not fail, however, to give them the credit they deserve, and to recognize God's wonderful providence in preserving them to be used as channels for introducing, through evangelical missionary effort, a pure and spiritual form of Christianity into the very heart of the Moslem world.

The question recurs to us—Whence the success of Islam? We mean its success not as an accredited religion, but in winning and holding its devotees in the very presence of the Christian centuries. There are some considerations which throw light upon this point, and if we give them a few moments of patient attention they may help to lift the burden of this great mystery, and at the same time will bring to our attention more clearly the full meaning of the task we have before us in winning Islam to Christ with the spiritual appeals of

the Gospel. It is not our purpose, and it is, morever, clearly impossible to attempt here any full or critical survey of Mohammedanism. This would require a volume, and the gifts and learning of a careful student of the religious and political intricacies of Oriental history. What we have to offer, however, toward the solution of the problem of Mohammedan success will be the result of a patient study of the subject, in connection with unusual opportunities for personal observation of the intellectual, social, and religious life of Moslems.

Islam is a living power—a strong and vigorous moral force among Orientals for several reasons, and with all of these Christianity must reckon if she is to win her way. We will name them in order:

I. In its origin, and also in its subsequent history, Mohammedanism represents *the spirit of reform working under the inspiration of a great truth.* Mohammed appears upon the stage of history as a religious reformer. In the early period of his career he was influenced no doubt by sincere motives. His purpose was to inaugurate a religious revolution—a revolt against the idolatry which prevailed in Arabia. The heathenism of his day was gross idolatry; and the Christianity of that age in the Orient was little better in its superstitious and idolatrous practices. The recoil from these conditions brought in the era of the iconoclast, a movement which found support even within the circle of professed Christianity. It was the purpose of Mohammed to reëstablish among men a spiritual worship of the one God—to demolish forever the Arabian Pantheon. The unity and spirituality of the Supreme Being were basic ideas in his religious creed, and he advocated direct communion with God in prayer and worship, and the utter rejection of

idolatry, which in his age was equivalent to polytheism. This movement was certainly a remarkable one when we consider the times, and the environment out of which it sprung. Had it been inspired and guided by the Spirit of God, and founded upon the revealed Word, with a divinely called and sanctified leader, we might have seen the moral forces of the great Reformation of the sixteenth century in active operation in the seventh.

The power and prestige of Mohammed were due to the fact that men soon believed him to be a prophet sent of God, and his message was to such an extent in the name and to the honour of God that his commission seemed to be genuine. In an age of abject superstition and drivelling idolatry he announced with the prophetic fervour of conviction that great truth which has ever had the power to arrest the attention of earnest minds, namely, the existence of one only and true God, supreme in His will, and absolute in His power. With the music of this eternal truth Mohammed has held the attention of a large portion of the Eastern world for over twelve hundred years. This one message has seemed to guarantee him as a prophet to his misguided and undiscriminating followers. Having given bonds, as it were, of such overwhelming value in this one supreme truth, men have not been careful to scrutinize in other respects his credentials; with the charm and majesty of this one great central idea of all religion, he has swept all before him. This, in connection with the success of his arms, as his followers carried on in his name their successful aggressive warfare, has been his passport to the front rank of religious leadership; and although he hopelessly forfeited his position by the manifest signs of moral weakness and human

ignorance, yet the clarion call of "No God but God!" has held the ear of the East with a constancy at once marvellous and pathetic. Out of absolute sovereignty unguided reason has drifted into stolid fatalism, and this, no doubt, has given to Islam one of the secrets of its power as a religion of unconditional yet ready surrender to God's will. It was considered in no wise to the discredit of Mohammed that he taught what is practically a plan of salvation by works, based upon external allegiance to a religious creed, and it rather added to his popularity with his Oriental following that his religion officially sanctioned polygamy, slavery, and unlimited divorce.

The Prophet of Mecca, however, was simply a religious enthusiast with a tendency to mysticism—a man of visions and dreams—with a sensitive and imaginative temperament, a disordered physical system, and a nature swayed by passions, and lacking in moral stamina, who became deeply impressed with the Jewish conception of one spiritual God, and conceived himself to be a prophet of monotheistic reform amid the abounding follies of idolatry. Under the influence, no doubt, of sincere conviction, he began to teach and proclaim the religious ideas which had lodged in his mind from all sources—Jewish and Christian and heathen—and shaped them into the rude consistency of the Moslem code. He can hardly be considered the originator of the religious reform he advocated. He was rather the exponent of a spirit of reformation which seems to have been in the air at that time. The movement at first did not seem to imply more than a purely religious purpose. It was not until the exigencies of his success led him to adopt methods of expediency and worldly policy that

Mohammed became the political schemer and the ambitious leader of a military movement.

II. Mohammedanism was established and propagated by the agency of two of the most energetic and commanding forces of human history—*the power of moral conviction, and the power of the sword.* In addition, it at once threw its mantle of protection and loyalty over every adherent, and acknowledged him as a member of a Moslem brotherhood in which all are equal, and all can expect and claim the help and protection of all others. Islam is a religious caste—so much so that in India, the land of castes, it exists and wins its converts from the people of India without any disturbance or shock to the claims and exactions of the spirit of caste. It is an immense religious monopoly—a gigantic corporation whose celestial capital is of unknown proportions—a stupendous combination for the exclusive handling of the commodities of Paradise. It is an actual "Brotherhood" of Moslems, a social, political, and religious "Union" of knights of the turban. With the exception that the Sunnites repudiate the Shiites as heretics, and the latter return the compliment, and barring certain dogmatic divergencies in the theological schools, there is practical unity in Islam, and every Moslem befriends and respects every other Moslem because of the religious affinity which exists between them. This striking feature of the Moslem religion is to-day one of the most powerful forces to hold Mohammedanism together throughout the world.

III. Islam has never known or seen Christianity except *in its corrupt and semi-idolatrous forms.* This is a damage to Christianity—a gain to Islam. Mohammedanism is thus enabled to appear in the rôle of a

spiritual religion inviting to direct communion with the Deity, scorning the fiction of a human priesthood as in any sense a necessary instrument of mediation between God and the soul, and rebuking idolatry in all its forms. On the other hand, the corrupt Christianity of the East seems to be deeply imbued with the spirit of idolatry, overloaded with superstitious practices, and weighted with the enormous assumptions of the Oriental priesthood. This was, and is still, an element of weakness to Christianity, and of strength to Islam. It reduces the spiritual energy and convincing power of Christianity to a minimum, and gives to Islam a vigour and assurance, and a direct hold upon the religious nature which it could not have had in the presence of a purer form of Christianity. Could Islam have subdued a Christianity filled with the spiritual power of the Reformation? Could it gain its historic victories over the form of Christianity found in our American Churches? Most assuredly not! The power of a living Christ is more than a match for Islam in any age of the world, and among any class of people. There is no hope that the Moslem will ever be converted to Christianity as we see it in the Greek and Papal Churches of the Orient. There is an ever-brightening hope that a purer and more spiritual form of Christianity may carry conviction. We are sure, in fact, that God will never use any other agency than the Gospel in its purity for the conversion of the Moslem world. It is with this conviction that Protestant missions in the Orient have been labouring ever since their entrance into the field to establish a pure Christianity in the East, that a regenerated Christianity may be ready to carry conviction to hearts hitherto

shut and barred against the entrance of the truth. It will be an immense gain to Christianity as a religion, in the eyes of the Moslem, not to be encumbered with the odium of image and picture worship as we see it in the Oriental Churches. It is at present a part of a Moslem's religion to despise every form of Christianity with which he has come in contact. It is only as he becomes familiar with Protestant forms of worship and thought and life that he begins to realize that there is not necessarily an idolatrous element and a human priesthood associated with it.

IV. Islam has all the advantage which there is in *the magnetic power of personal leadership.* Christianity has Christ. Islam has Mohammed. Such a comparison may startle and half offend Christian sensibilities, but it may be unwelcome to the Moslem for a reason precisely opposite. Mohammed is regarded as an inspired man and a divinely sent prophet, and the supreme historical personality in the religion he founded. There is a magnetic charm about the Prophet of Islam which thrills the whole Moslem world. They believe in him, and are ready at any sacrifice to uphold the honour of his name. Would that the nominal Christian world—we do not refer here to the inner circle of Christ's loving followers—were as visibly and unreservedly loyal to the honour and dignity of Christ's name as Islam is to that of her prophet. Imagine the city of New York thrown into a state of dangerous excitement because some one down at the Battery had cursed the name of Jesus Christ. In any Eastern city where Moslems reside, the improper or contemptuous use of the name of Mohammed in public would produce an uproar, and possibly lead to violence and bloodshed.

To be sure, we must recognize in this connection the difference between the conservatism of civilization and the fanaticism of Eastern devotees; yet the fact remains that there is a public and prevailing respect for the name of Mohammed in the Moslem world which indicates the commanding power of his personality among his followers.

V. Islam proposes *easy terms of salvation, and easy dealings with sin, and is full of large license and attractive promise to the lower sensuous nature.* The shibboleth of "No God but God" is the password to the skies. Salvation is simply the provision of mercy on God's part for all true Moslems. It is mercy shown because of works done, and as a reward for loyalty. If that loyalty is crowned by martyrdom, then martyrdom in its turn is crowned by exceptional rewards. Holiness as an element of God's character and man's religious life is a very vague and shadowy matter to the Moslem, and the same may be said of his view of the nature of sin. This is, however, quite consistent with the fact that Islam for conscience' sake insists on many of the great truths of religion, such as faith and prayer, God's absolute sovereignty (misinterpreted, however, in terms of fatalistic realism), man's moral accountability, a coming judgment, and a future state both of happiness and retribution, and meanwhile maintains a formal but very indifferent ethical and religious code which it strives to enforce. It is true, nevertheless, that regeneration and moral reformation—the becoming of a "new creature," as the Scriptures express it, is not a doctrine or a practical outcome of the Moslem religion. Regeneration is not a password in the Mohammedan heaven. "Ye must be born again" is not

an essential of his creed. Transformation of character is to him simply a metaphysical fiction, and justification by the merits of Christ is an absurdity. Hawthorne's charming literary fiction of a celestial railway is a suggestive illustration of the Moslem theory of salvation. Every good Mohammedan has a perpetual free pass over that line, which not only secures to him personally a safe transportation to Paradise, but provides for him upon his arrival there so luxuriously that he can leave all the superfluous impedimenta of his earthly harem behind him, and begin his celestial career with an entirely new outfit.

We express no astonishment that Mohammed did not teach these high mysteries of religion, nor do we charge him with any deliberate purpose to deceive, and play the part of an impostor; we simply point to the absence of these unique and essential features of revealed truth as an evidence that his scheme of religion, and his method of salvation, may be ranked as human conceptions, and that his soul was not taught of God in the things of the kingdom. The great truth which found him and captured him was at once poured into a mould of his own human making. The light which shone around him was a broken and darkened reflection of divine revelation, which he proceeded to focus as best he could with the lens of human reason. He brought the scattered rays to the burning point in his doctrine of "one God," but the result was God *and* Mohammed—not the eternal truth revealed in its true setting by the inspired guidance of the Divine Spirit, but distorted by the unguided presumption of the human medium.

VI. Islam comes into conflict with the doctrinal teachings of Christianity *just at those points where rea-*

son has its best vantage ground in opposition to faith. The doctrines which Islam most strenuously opposes and repudiates in Christianity are confessedly the most profound mysteries of the faith. They are the great problems over which Christianity herself has ever pondered with amazement and awe, and with reference to which there has been the keenest discussion and the largest reserve, even within the ranks of professed believers. The Incarnation, the Divinity of Christ, the Trinity, are all stumbling-blocks to the Moslem, and are looked upon rather in the light of puzzling enigmas than sober truths. The doctrine of the Cross, the whole conception of the Atonement, is to his mind a needless vagary. Divine mercy, in his view, is ample enough, and can act freely and promptly in the case of all Moslems, without the mystical mediation of a vicarious sacrifice. That the Incarnate Christ should die upon the cross as a sacrifice for the sins of men is to his mind an absurdity which borders upon blasphemy. It is in vain we attempt to solve these mysteries by a refined theory of Christ's exalted personality, with its two natures in one person. It is to his mind simply unfathomable, and he dismisses the whole subject of Christ's unique position and work, as taught in the Bible, with a feeling of impatience, as only one of many Christian superstitions. As we think of this attitude of the Moslem toward the mysteries of the Christian faith, and measure the capacity of our own unaided reason to deal with such themes as these, who of us is not ready to exclaim: "This is probably just the attitude which my own darkened and finite reason would take were it not for the guidance of God's revealed Word!" These mysteries of the Trinity, of

God in the flesh, and of Christ upon the Cross, are the most amazing revelations of the Infinite to the finite mind, and it is only as faith aids and supports reason that they will be trustfully, joyfully, and gratefully received. Absolute sovereignty in its relation to human freedom has found its solution to the Moslem in fatalism. The Moslem objects also to Christian morality, and regards it as an impracticable ideal which he never found exemplified in all the Christianity he ever knew anything about. Unfortunately, the ethical standards, and the known practice, of a large part of the Christian laity and the Christian priesthood of all ranks in the Oriental Churches is to a sad extent a confirmation of his theory that Christianity is marred by hypocrisy and unreality, being impossible in doctrine, and in practice often untrue to its own standards.

Let us pause for a moment in review, and endeavour to estimate the difficulties of this historic situation. Remember that Islam in its origin, and in its subsequent contact with Christianity, was the spirit of reformation inspired by high enthusiasm grasping a great religious truth, and contending for it in the face of soul-degrading and soul-destroying idolatry. I am inclined to believe if you and I had lived in those times amid the dark idolatry of Arabia, and had possessed the conviction and the courage, we would have responded to the call of Mohammed, and would have been thrilled with the thought that there was no God but God, and probably we would have been captivated with the idea that Mohammed having such a message must be a leader sent of God. The unity and supremacy of God is to-day the central truth of

the Moslem's creed, in the recognition of which he subdues his soul and prostrates his body, and with a feeling of profound conviction says: "La ilah illa Ullah!" Remember, again, the fiery energy of the Moslem, and the marvellous successes of his arms, and his practical recognition of religious brotherhood. Remember, also, that he has never been familiar with anything but a corrupt and spiritually demoralized Christianity. Remember the charm and power to the impressionable Oriental of that historic personality of the Prophet of Islam. Remember its offer of immediate access to God, and a free and exclusive salvation to all loyal adherents. Remember its liberal margin for human faults and passions, and the fact that it lays no violent hands upon sins of the flesh. Remember the Paradise it pictures to the sensuous Oriental imagination. Remember that it makes its issue with Christianity, and puts forward its assumptions of superiority just at those points where the darkened and finite reason of man is most inclined to falter and yield, and where Christianity advances truths which only a God-taught faith can receive and grasp, and which have been attacked with equal vehemence by agnostic philosophy and rationalistic criticism. Remember, moreover, that Islam has always regarded Christianity as cowed and defeated, and that Reformed Christianity, with its spiritual weapons, and its resources of grace, and its heavenly alliances, has never fairly grappled with Mohammedanism, and that every energy of both State and Church will be in array to prevent the very entrance of Christianity into the field, and will seek to hold the Moslem world intact by every resource of irresponsible power.

If we bear in mind also that in the Turkish Empire at least every defection from the Moslem ranks has always been looked upon in the same light as a desertion from the army, we can form some conception of the gigantic task and the heroic opportunity God is preparing in the near future for the Christian Church. Christianity in her historic childhood was called upon to contend with the colossal power of the heathen Roman Empire. She was victorious, although her resources were limited, and her opponent was, to all human judgment, unconquerable. Let her not think now, in her splendid maturity, with her imperial resources, her heavenly Leader, her gracious mission, and with the crying needs and the pressing problems and the deepening conflicts of this twentieth century challenging her attention, that her warfare is accomplished, and she may disband her forces. It is rather the hour when she may win her "Victoria Cross." Islam, and all else arrayed in opposition, must first give place to Christianity. Our Lord is even now leading His Church to this vantage ground of sublime privilege and high responsibility. His leadership is our inspiration, His promises our hope, His power our trust, His glory and supremacy our aim, and the only possible outcome of the contest.

Christian missions as related to Mohammedanism and the missionary activity of Islam are now more than ever live themes among readers of the current missionary literature of Europe and America. Protestant missions in the Turkish Empire have in the past hardly assumed any openly aggressive attitude toward Moslems, even though political changes at times may have seemed to open the door of access. In more quiet and

unnoticed ways, through the circulation of the Bible and religious books, tracts, and newspapers, the stimulus to education, and the establishment of Protestant churches, free from the superstitions and idolatrous practices of Oriental Christianity, and the general impulse given to free thought and inquiry, a new spirit is being awakened among Moslems. A wide-spread desire for light is abroad among them; secret convictions control many hearts whose real attitude toward Christ and the Bible is not suspected; many are longing for true religious liberty to the Moslem as well as to others, which is not as yet fully granted, even under the new constitutional régime; many are praying for guidance and strength amid overshadowing and appalling difficulties in the path of open and sincere confession. They are for the first time in their history beginning to see Christianity to advantage, and to recognize it in its pure and spiritual as distinguished from its lapsed form.

This transforming and leavening process of thought in such a mighty and compact mass as Islam defies all attempt at description, and eludes all effort to formulate it in statistics. Everything in this region of indirect missionary work is tentative, intangible, preparatory; results are in a state of solution; spiritual forces are hiding in awakened hearts; conviction lies in ambush and bides its time; the silent prayer, the patient hope, the quiet hour with the Bible, the conscious thrill of a new-found liberty of conscience—prudently concealed, it may be, and carefully restrained as yet,—perhaps the touch of faith upon the hem of Christ's garment in the case of some unnoticed ones in the surging throng, are the only signs of the presence of the living

Gospel. God is merciful to those who "wait for the morning," while yet unable to break altogether from their spiritual bondage. Many a soul sings its song of deliverance in the silence and seclusion of its own heart's sanctuary before the voice of the multitude can be heard around the shrine of a larger and wider national freedom.

America—where God has made the consciences of all men free—is furnishing, I firmly believe, a large part of the spiritual and intellectual forces which will secure the blessing of religious liberty to the Moslem world. God will work with other and sterner agencies, as history testifies, and as recent events demonstrate; diplomacy will at times be subsidized to do His bidding, and armies sometimes will be made to act as His instruments. In an era of political and moral transitions, however, the preparation of a race for the appreciation and proper use of freedom, and the provision of the religious and educational facilities for the growth and culture of natures introduced into new regions of thought, to fresh revelations of truth, and unfamiliar relations to the Deity, are spheres of service second to none which God can commission one nation to do for another. Let the Church of Christ be patient, as she can well afford to be. This sublime task will require a large outlay of sacrifice and labour, and may yet cost a struggle which will tax the faith and fortitude of Christianity. There are already abundant indications that Islam will make strenuous endeavours to maintain its ascendency, and will resist vigorously every attempt which Christianity may make to break its ranks. Protestant mission work in the Turkish Empire is, and has been from the beginning, largely in the hands of

American missionaries. Syria—and I may say the entire Turkish Empire—is a strategic point in the spiritual conflicts of the Church militant. Islam, with its political and military supremacy, and Oriental Christianity, with its vigilant and powerful hierarchy, are in common antagonism to evangelical missions, which have entered the Orient as the teacher of Biblical truth, and the advocate of liberal education. Into this historic field, which calls for a heroic measure of faith, patience, fortitude, and sacrifice, God has called our American Churches to enter. The West, in its happy career of prosperity and progress, must not forget the East, whence came the sweetest and noblest forces of our social and religious life. A clarion call speaking as never man spake, with an authority which none can question, came to us out of the East with the dawn of Christian history—"Go ye into all the world, and preach the Gospel to every creature." This is the earliest, as it is the latest, message of the skies to the followers of "His star in the East." This is the message of the hour.

We must not fail, however, as the prompting of both wisdom and courtesy, to give to Islam all the credit it deserves; to acknowledge its influence in the world as an anti-heathen reform; to place it high in the scale of historic failures on the part of human wisdom to establish a religion to supersede the Gospel; to acknowledge its skillful adaptation to an Oriental constituency; to recognize the truth which it contains, and the natural basis which it affords for a work of supernatural grace and spiritual enlightenment through the revealed Word applied by the Spirit; to recognize every excellence of personal character which may be found in individual

Moslems of the more serious and devout type. No one can do all this more easily than a Christian missionary living in Moslem lands. When, however, it comes to the question of the duty and responsibility of a religious teacher, every consideration of loyalty and high obligation requires him to teach only the Gospel of his Divine Master. This is his supreme privilege, his sublime mission, and his inexorable task. No Christian missionary is sent to the Moslem world to establish a treaty of peace with Islam. He is sent there to carry the good news of salvation to the Moslem. He is God's messenger to a people estranged from Christ and bereft of His Gospel. The preaching of the Cross, which, of course, is an offense to the Moslem, as it was to Jew and Gentile of old, is the very business which brings him there. He must endeavour to accomplish this delicate mission with tact and wisdom, and must be patient, courteous, and courageous, making his appeal kindly, lovingly, and gently to the higher nature of Moslems; but he has not the slightest authority from God or man to depart from his instructions, or to enter into any questionable compromises. He is an ambassador of the Cross, not an apologist for the Crescent.

"The Moon of Mahomet
Arose, and it shall set:
While blazoned as on heaven's immortal noon
The Cross leads generations on."

The question of method is, no doubt, a pressing one, and upon this point Christian missionaries all over the world are seeking guidance, and would be grateful for light. One thing, however, is certain; no method can be tolerated which lowers the standards of the Gospel,

or compromises its truths, or places a human religion on the same plane with the one divine religion; nothing violent, or of the nature of an attack upon the conscience will avail; nor would such a method be fruitful in any results of solid or permanent value.

This is most assuredly the spirit of all our American missionaries in the Orient. They look to the Christian Churches at home to sustain and encourage them in this theory of Christian missions to Mohammedans. They hope for the sympathy and prayers of Christ's people as they endeavour to work upon these lines. It is time for the Christian public of America to be intelligently and profoundly interested in the religious development of Oriental nations, and especially in the problem of the relation of Christianity to Islam, and the duty of the Church of Christ to Moslems. Let us study this question in the light of history, and with a living sympathy in the welfare of 200,000,000 of our race. Consider the desperate nature of the undertaking, and how the honour of Christ is involved throughout the whole Eastern world. Watch the developments of the Eastern question as one which holds in focus the most burning problems of European diplomacy. Note the rapid movements of European governments in taking possession of the territory of Africa, more than one-half of which is now in their control. Watch the tightening grip of Christian civilization upon the African slave-trade, which has been almost entirely the work of Arab Mohammedans. Note the marvellous political transformations in the centres of Moslem power—in Turkey, Persia, and Egypt. Study the far-reaching significance of the recent Balkan War. Take a broad outlook over the field where are gathered the momentous interests

involved in this Mohammedan problem, and let us have the prayers of Christendom in the interests of Christ's kingdom and its blessed reign. Within the memory of living men the Christian Church was praying for open doors in Asia, and throughout the heathen world. To-day the Church is sending her missionaries through a thousand avenues into the heart of heathendom. Let us have another triumph of prayer. If the Church of Christ will march around this mighty fortress of the Mohammedan faith, sounding her silver trumpets of prayer, it will not be long before, by some intervention of divine power, it will be overthrown. Let it be one of the watchwords of our Church in these opening decades of the twentieth century that Christ, the Child of the Orient, and the divine Heir of her tribes and kingdoms, shall possess His inheritance. The Moslem world shall be open to the gracious entrance of the Saviour, and the triumphs of the Gospel. The spell of twelve centuries shall be broken. That voice from the Arabian desert shall no longer say to the Church of the Living God—thus far, and no further. The deep and sad delusions which shadow the intellectual and spiritual life of so many millions of our fellow-men shall be dispelled, and the purifying, life-giving power of Christ's religion shall at last win the Moslem heart and open to it a nobler pathway of moral victory here and hereafter.

XII

The American Missionary in the Near East

The one great characteristic of the Moslem world to-day is unrest. Like the prodigal son in the parable, Islam is coming to itself and is becoming conscious of its need. Three great movements in the Moslem world at the present time are all of them indicative of this unrest—the development of the great dervish orders, the growth of the pan-Islamic spirit, and the attempt of the new Islam to rationalize the old orthodoxy—all of them due to the same cause, namely, the readjustment of Islam to the progress of modern thought and Western civilization, either by way of protest and defiance, or of accommodation and compromise. . . .

The modernist movement, as Mr. Gairdner showed in his address at the Edinburgh Conference, touches every Moslem who receives education on Western lines, whether in Java, India, Persia, or Egypt, and compels him to adopt a new theology and a new philosophy and new social standards, or give up his religion altogether.

Islam to-day must meet a new crisis in its history. The disintegration of the whole system is rapidly proceeding, and may result, as it already has, in the rise of new sects, or in an attempt to rejuvenate the system by abandoning much of that which was formerly considered essential. What will be the result? As Dr. William A. Shedd points out: "Islam is everywhere coming into close contact with modern thought and civilization. It must meet these changed conditions if it is to live, and the question arises whether it can do this or not." Will it be possible to march with the current of civilization, and continue to hold the teaching of the Koran and the Traditions?

SAMUEL M. ZWEMER, D. D.

XII

THE AMERICAN MISSIONARY IN THE NEAR EAST[1]

THE missionary in the Near as well as the Far East is just now somewhat to the front. His presence in the world is nothing new, but the attention he is attracting at present is phenomenal. He figures largely in the religious, and even in the secular press, with a not inconspicuous place in the foreign telegrams. He is in many of the monthlies, and now and then in the quarterlies. He is frequently a subject of comment in books of travel and exploration. He appears in the rôle of a foreign correspondent, and is on the platforms of religious conventions at home, and in the pulpits of our churches. The missionary's contributions to various departments of knowledge are growing into a serviceable library. He has a remarkable following of monthly reviews and magazines, which claim to be exclusively devoted to the cause he represents, and circle about him and the work he is doing. He handles many millions of dollars annually, and requires societies and boards and secretaries and treasurers, and in some circumstances even ambassadors and consuls, to give him advice and support. He is dined, and comes near being wined also, at some of the most coveted tables at home and abroad. He is in many cases trusted and honoured by the rulers of foreign

[1] *The Missionary Review of the World*, November, 1889.

countries, and has a remarkable influence in the social, intellectual, moral, and religious development of the awakened nations of the East. He is sometimes an obscure or indirect factor in politics and commerce, although usually he gives close attention to his own special business.

Personally he is an object of considerable scrutiny and comment, which, although usually favourable, is sometimes quite otherwise. What he is doing, how he lives, what he accomplishes, whether he has any business to be where he is, whether he is faithful in his duty, and cheerfully ready, if occasion requires, for martyrdom, whether he is "having an easy time of it," or enduring the requisite amount of hardship, whether he is married or single, whether he has children, and what he is going to do with them, whether he rides in a "pony carriage," or walks, whether he has copies of the *Century*, the *Independent*, or the *Outlook* on his table, whether he has too many "comforts," whether he has any "culture," and how much; does he dare to be wealthy, or allow loving hearts at home to brighten his exile with a few "alabaster boxes" from Tiffany's or Steinway's—in short, is he to be recognized or repudiated; is he genuine, or is he a fraud; is he a "success," or is he a "failure"? Such are some of the minor currents of thought which seem to drift into little whirlpools about him.

In the meanwhile, the missionary goes quietly and patiently on with his work, than which, for serious responsibility, far-reaching influence, fragrance of spirit, charm of unselfish love, and power of uplifting and transforming energy, we know no higher and sweeter task for loving hearts to plan, and human hands to do.

He is unmoved by criticisms, undismayed by difficulties, undaunted in purpose, unflinching in his loyalty to the sublime commission he holds from those pierced hands which rule the ages. He believes in a whole world of possibilities for this present existence, and in better and sweeter hopes which under certain conditions may brighten the future of even the most misguided and depraved souls. He is confident of a coming triumph which will thrill and gladden the world.

We have spoken of the welcome he receives from rulers and high officials in many of the countries whither he goes, but this is not always the case. In some lands his work has been stoutly opposed, and he himself is not now altogether welcome, but is regarded with considerable distrust and disfavour. What to do with the missionary has become more and more a pressing problem in Turkish official circles. Where did he come from? Who sent him here? What is his business? How did he get so thoroughly at home among the people? How has he accomplished so much before we knew what he was about? What is to be the outcome of his work, and what is the best way to deal with him? These have been for many years questions of both State and Church at the Ottoman Porte. The missionary, in fact, seems to have unconsciously arranged a sort of "surprise party" to Turkish officialdom, and, as is often the case in those well-intended affairs, the party surprised is somewhat embarrassed by the excess and variety of the gifts thrust upon him. In the traditions of the Ottoman Foreign Office there has never appeared a hint or a warning of an American invasion. In the Rogues' Gallery of Turkey, although we may find pretty much every type of Euro-

pean and Asiatic physiognomy, there is no portrait of the American missionary, or his English colleague. The natives of India are said to look upon Englishmen as "very uncomfortable works of God." We suspect the Moslem officials of Turkey, for a generation or more, were they to speak their minds freely, would pronounce the missionary to be a painful eccentricity of Providence, by which their customary spirit of resignation to the dispensations of divine sovereignty has been sorely taxed. Let us distinguish here sharply between the views of Turkish officials and the Christian (and to some extent even the Mohammedan) populations of Turkey, for among the latter the missionary, as the purpose of his work has become more fully known and its benefits recognized, has won for himself a warm and grateful welcome. It is in both Moslem and Christian circles chiefly the political and religious hierarchies rather than the people who have opposed him.

Sixty years ago, and all was going on well. The Turkish authorities ruled in Church and State with unquestioned supremacy; the Moslem was in his lofty position of religious, social, intellectual, and political dignity, and the Christian was in his rightful and proper condition of humiliation. It was the Moslem's rôle to tolerate and endure. It was the Christian's privilege to exist, and his only safety was to bear with abject submission whatever injury or indignity the Moslem chose to inflict upon him. Christian communities were permitted to maintain their religious independence under the limited control of their hierarchies, provided they paid tribute, and kept within bounds, and meekly attended to their own affairs. They were not to make any aggressive effort to get on, or improve

their condition, or assert their existence; much less to enter into any competition with the Moslem in any sphere of life. The idea of any effort on the part of the Christian to convert the Moslem, or even argue the matter of religion with him, was too dangerous and absurd to be thought of. To this day Oriental Christians are not attracted by this project, and are disposed to allow the Moslem an undisturbed opportunity to work out his own salvation.

The advent of the Protestant missionary has brought remarkable changes in many directions. His influence at first was not discovered. He was at work many years before the Turk realized he was there. He established his schools, made the acquaintance of the people, gathered his congregations, translated his Bibles, trained his native helpers, prepared religious and educational books, circulated his tracts, stimulated thought, awakened inquiry, carried conviction to many hearts, and sent the thrill of a new life through the stagnant East, and it was not until his work had assumed large proportions, with permanent buildings, and rapidly growing apparatus, and far-reaching influence, that the Turk became aroused and restless. He awakened slowly, and rubbed his eyes lazily, and has even taken fragmentary naps in the process, while now and then he has hurled his arms wildly about as if determined to hurt somebody or break something, until in the closing years of the reign of Abd-ul-Hamid his restlessness and alarm developed into aggressive hostility. Since the revolution of 1908, missions have been conscious of a kindlier atmosphere on the part of the government. Constitutional reforms have brought about a more tolerant attitude on the

part of those in authority, and, while the new Turkish régime has not yet advanced beyond the experimental stage, and is still chargeable with much injustice and misgovernment, yet it opened a wider door of opportunity to missions than has been known in the past.

If the official Turk of to-day should take the pains to survey the ground carefully, omitting for political reasons Bulgaria, Macedonia, and Egypt, he would find approximately 250 churches, 80,000 Protestants, 21,000 communicants, and would be obliged to take note of an average annual increase of about 1,000 to the membership of the mission churches.

He would find, all told, including the English and German missionaries residing chiefly in Palestine, and the Kaiserswerth Sisters, about 750 foreigners, male and female, engaged in mission work within the bounds of the empire. Of these, 122 are ordained ministers of the Gospel, and 144 are medical and lay missionaries, who, with their wives, and over 300 single ladies, make up the total, of which probably four-fifths are Americans. He would light upon about six hundred localities where mission work is visibly established, and from which it radiates. He would find not less than 2,200 native assistants engaged in the employ of these foreigners, many of them educated and accomplished preachers and teachers.

He would visit ten foreign colleges, some of them well endowed, and occupying permanent buildings, and representing an investment of American money, if we include some recent large gifts for buildings and endowments, of not less than $4,500,000. Two of them are located at Constantinople, and others at Marsovan, Harpoot, Aintab, Marash, Smyrna, Tarsus, Beirut, and

Jerusalem. He would listen to the roll-call of about 3,000 names, as these college students gathered at their accustomed places. He would find them studying the ordinary branches of a higher liberal education, with some of them pursuing advanced professional courses—at present about 158 in medicine, and thirty in theology, not forgetting Schools of Industrial Training, Engineering, Pharmacy, Dentistry, and Commerce. He would find them peering into science, turning over history, scanning the record of the House of Othman, weighing creeds in the balances, studying the Bible, listening to the Gospel, receiving helpful and invigorating moral influences, having their lives shaped and guided by the truth of God and the inspiration of His Spirit, and growing into a type of manliness and culture that the Turk has never yet seen in his empire. Having finished with the colleges, our Turkish official could be escorted to about seven hundred schools of all grades, with over 45,000 pupils in attendance. He could visit the mission presses, where 50,000,000 pages were printed last year, and issued in the shape of Bibles, religious and educational works, tracts, newspapers, Sunday-school lessons, leaflets, etc. There are issued by the various missions four weekly and four monthly papers, the latter mostly for Sabbath-school children. Upon the catalogue of the mission press in Beirut are 700 separate publications. The medical missionary work must not be passed by. Fully two hundred thousand patients are treated annually, if we include the medical work of twenty-six societies, and the thirty-five hospitals and forty-four dispensaries of British, German, and American missions. In these days of the new constitutional régime, and more en-

lightened progress, he would find an enthusiasm for education gathering inspiration and forceful purpose throughout the whole empire.

If the influence of these missionary activities had been confined to the Oriental Christian communities, the Turkish Government would probably not have been disturbed. The authorities seem to have had at times, however, grave suspicions that Moslems were being reached and influenced. Bibles and tracts, and other volumes of mission literature, were circulating among them; their children were attending mission schools; a desire for education was springing up; a spirit of inquiry was manifest; conversions were occurring here and there; a secret tendency toward liberal views cropped out in some quarters; the Ottoman Dynasty, representing the usurped Turkish Khalifat, became conscious that its official grip, both religious and military, was being loosened upon not only the loosely allied sects or semi-Mohammedan nationalities of the empire, as the Druse, Nusairiyeh, and Metawaleh, but upon the Moslems of the Arab stock, also, residing in Syria, Palestine, Arabia, and Egypt.

It must have been also a very disquieting reflection that other agencies, entirely independent of all missionary operations, and from an entirely different quarter, have been at work during the last fifty years, all pushing steadily in one direction, viz: the political dismemberment of his empire, and the introduction of reforms in the interest of his Christian subjects throughout the Levant. Bosnia, Herzegovina, Montenegro, Servia, Rumania, Bulgaria, and Eastern Rumelia have been cut off from the northern section of the Balkan Peninsula. Greece won her independence, and

by later changes in her frontier has included Thessaly in her dominion. Russia secured a small section of northeastern Asia Minor, including Kars, Batum, and Ardahan, and will be ready again at the first favourable opportunity to unsheath her sword for further possessions. Mount Lebanon, after a welter of massacre and pillage, was made in 1861 a Christian province, under the protection of the European Powers. Syria might easily become a French or possibly a British Protectorate, should any circumstances occur to render such a move possible. Palestine, and especially Jerusalem, is tacitly in foreign control, as the Turk can hardly walk the streets of the Holy City without coming in contact with Europe. Costly Russian buildings have gone up at Jerusalem, and the Powers of Europe keep vigilant guard over every square inch of property in the holy places. A railway is now operated from Jaffa to Jerusalem, so that our modern pilgrim buys an "excursion ticket" to Jerusalem, and gets his "luggage booked" for the Holy City. What an intrusion of the twentieth century to have a modern locomotive puffing up Mount Zion, and to have pilgrims entrain for Mecca! Railroad enterprise has pushed its way also into the empire at several other strategic points.

The Arabs of the Arabian Peninsula, where they are not entirely independent, are restless and rebellious. The mysterious Mahdi lurks in the Sudan, and is a constant menace to the Ottoman Khalifat. From the days of Mohammed-Ali, Egypt has been only a nominal vassal, and now England is in possession, and Allah alone knows if she will ever move out. Cyprus, off the coast of Asia Minor, and twelve hours from Syria, is under the English flag. Algiers and Tunis

have gone to France, and Tripoli is consigned to Italy. The Black Sea is still a Russian lake, in defiance of the Treaty of Paris. The splendid "Orient-Express" train, without change of cars from Paris to Constantinople, has been, until the Balkan War blocked the line, travelling the whole length of the Balkan Peninsula, until it stops within the shadow of the Sublime Porte. A branch line to Salonica is also in use. The Turkish ironclads lie in the Golden Horn, and count for little in either aggression or defense.

The constitutional régime, though alert and forceful in its foreign policy, has not proved in its management of the internal affairs of the empire such an improvement upon the traditional system of the past as we were led to expect. The year 1912 has now brought a stunning political and military surprise to Turkey. She has been defeated before by European Powers, but to be overthrown and humiliated by the despised Balkan nations seems the acme of calamity, and has turned out to be a climax of ruin and suffering. It is no doubt true that the constitutional form of government had hardly as yet been appreciated by the Moslem masses, and with them patriotism was still summed up in the old Islamic spirit of religious fanaticism. They were, therefore, fighting but half-heartedly for their government, and did not fully realize that they were contending as the defenders of the Khalifat and the saviours of Islam from loss of prestige and power. This lukewarm attitude was, moreover, intensified by the discovery of shameful neglect on the part of the government which should have provisioned and cared for them amid the dread contingencies of battle. The foe they faced was thoroughly prepared, fully

equipped, amply provided for in commissariat and in hospital facilities, and was fighting with desperate determination for deliverance from intolerable conditions, for national recovery, and for a long-delayed dream of empire. The result has been from one point of view a desolating tragedy, but from another the fruition of a long-cherished hope.

Yet, despite these changes and overturnings, Turkey will no doubt still exercise an efficient control over her political and religious interests. Nothing which was done, either by the great ambassador, Sir Stratford Canning, afterward Lord Stratford de Redcliffe, who was prominent at the Porte from 1812 to 1858, or by the united diplomatic efforts of Europe since then, has ever secured the slightest recognition on the part of the Turkish Government of the liberty of the Moslem to change his creed. The Hatti-Sharif of Gulhane in 1839 which has been called the Turkish Magna Charta, —the Hatti-Humayun in 1856, the Treaty of Berlin in 1878, all of which, so far as they refer to the Christian subjects of the Porte, amount in substance to a declaration on the part of Turkey that she will give entire religious liberty, and full toleration and equal rights, to all her subjects, if Europe will not meddle, have never for an instant been acknowledged by the Turk as referring to the Moslem, or recognized as securing to him any liberty of conscience whatever. Every time a Christian diplomat, or a missionary organization, or even the united corps of European ambassadors at Constantinople, has quoted these or any other official utterances of the Turkish Government in behalf of a Moslem's liberty to accept Christianity, the Turkish authorities, from the Sultan downward,

have either repudiated the idea, or quietly and effectively snubbed it. The old Moslem law which inflicts a heavy penalty on apostasy is still practically operative though secretly executed. No concession as to the right of a Moslem to embrace Christianity is a part of either the written or unwritten code of the New Turkey, although freedom of worship is announced.

If we seek for the reason for this inflexible adherence to the old Mohammedan rule, we find it in the instinct of self-preservation, and also in the undying spirit of Islamic pride and fanaticism. Turkey is on the defensive. Islam sees that it is a struggle for existence. The Turk has discovered that as things are now tending he will go to the wall, and Moslems will be left behind in the race. The Christian communities have been coming forward so rapidly in wealth and numbers, and rising so conspicuously to positions of social respectability, education, influence, refinement, and general culture, that the Moslem feels himself to be sadly behind the times, and out of date. While he clings to his religion, and to the old Islamic traditions and practices, he cannot compete with the Christian in the race of civilization and improvement. He must, therefore, by all means at his command, strive to set back this rising tide of missionary stimulus and helpfulness to subject Christian races, and especially take stringent measures to prevent the Mohammedan constituency of the empire from coming at all within the range of its movement.

The Turkish Government, representing both Church and State, is reluctant to allow, and cannot ignore a social and religious revolution of this kind. Islam must not lose its proud position; its prestige and glory

must not be dimmed. Liberality, so the Moslem reasons, would be fatal to both Church and State. Islam must claim and perpetuate its supremacy as of old. Concessions to Christianity are disparagements to Islam. The Sultan himself cannot make them without putting himself in danger. Christianity can be and has been tolerated in Christians just as many other annoyances are submitted to because one cannot get rid of them, but never can Christianity be tolerated in Moslems. Liberty of conscience in this sense is treason to heaven. Thus Turkey reasons in accord with traditional views and customs which have held sway for centuries.

In many other respects mission work has been an offense to the Turk. The translation of the Bible into so many languages of his empire—the united work of the Bible societies and missionaries,—the industrious and successful distribution of the Scriptures, is a feature of missionary enterprise which has so annoyed him that he has often seized innocent colporteurs and put them in prison as common criminals, where they might stay for months. He has done this even though he has officially sanctioned the issue of every book the colporteur is selling. The busy activities of mission presses, and the literary renaissance of recent years, have made him impatient, and his censorship of the press at times has been both tormenting and amusing in its furious stringency. A solemn order was at one time promulgated that henceforth no mission press should have more than one entrance, and that by the front door, in full view of the police. Back doors to presses were too suspicious to be allowed. Orders were formerly given that every book henceforth to be

printed must be sent in manuscript entire to the authorities for approval. All existing publications must also be submitted. Strange to say, however, the official indorsement of the Imperial Ministry of Public Instruction has been obtained upon the Bible in every language of the empire.

A few years ago, in the reign of Abd-ul-Hamid, the government had a severe spasm of restrictive oversight of all foreign books and periodicals. Everything bearing upon missions, Islam, Turkey, Oriental travel, Eastern history, and the religious and political condition of the East, was at once confiscated. Encyclopædias were in special disfavour; they know too much and say too much on a great variety of subjects. The letter M was regarded as an exceptionally dangerous one, and, if the book was not finally retained, it was returned with a portion or all matter under the letter M cut out. What propriety in having Mohammed talked about in the same breath with Mephistopheles and monk and mule, or Mohammedanism with mythology and missions and malaria, or Moslem with Mormon and mummy and missionary. At a former holocaust at a prominent seaport of the empire, 600 foreign books under condemnation were burned by the authorities. It is said that an old Moslem law was promulgated with reference to the famous "Apology of Al-Kindy"—a book in defense of Christianity—that any house in which it was found should be destroyed, and forty houses around it. It looked at times as if a revised modern form of this law was about to be promulgated, reading somewhat as follows: "All mission presses are to be destroyed, and every contaminated house that is near them."

Educational work has been also a serious grievance

to the Turk. He has at times closed many of the schools—at one time over thirty were closed in Syria and Palestine, and policemen forcibly removed all Moslem children, and stringent prohibitory orders were issued forbidding Moslems to send their children. A law was once framed forbidding all religious instruction in mission schools, but was never promulgated. It has been at times almost impossible to get a permit to purchase or build for school or church purposes. In some places all right of public assembly for religious worship was denied. School-teachers were arrested as disturbers of the peace; churches were closed, and a government seal put on the door. Under the old régime the authorities were very jealous of the foreign press, and European or American periodicals and journals were watched to see if anything of an unfriendly or critical tenor against Islam or Turkey appeared. If so, the magazine was not allowed to enter the empire.

The new régime, though in its civic aspects its success is still open to question, and though its policy in dealing with subject races is as yet not reassuring, has at least called a halt to all this futile and foolish espionage, and this ambushed sharp-shooting at every sign of progress. Reactionary forces, however, are still in evidence, and no one knows their latent possibilities. How the goal of full religious liberty and racial justice will be attained no one can foresee. Apparently the Moslem supremacy will stand or fall at this point of concession. If it is gained, and Moslems are free to become Christians, if they so desire, there will be a New Turkey indeed, and the last stronghold of age-long despotism will be destroyed. In the meantime, a conflict between Chris-

tianity and Islam is coming on apace; the intolerable conditions of Turkish rule mixed perhaps with political aspirations may make it a conflict of arms, but it will be essentially a struggle for moral supremacy. Christianity claims the right, in the name of its Divine Master, to win its way in the world wherever possible by the use of weapons which He Himself has put in its hands—persuasion, entreaty, argument, the demonstration of its great foundation truths, the appeal of divine love in sacrifice, the touch of human sympathy, the word of cheer, the deed of kindness, the helpful ministry, the gentle reproof, and the solemn warning. In this great ministry of instruction and reformation Christianity has the indorsement, in fact, it is the embodiment of the highest authority in the universe. It cannot be conceded that any earthly authority has the moral right, although it may for a time have the power, to forbid its entrance, or banish its agencies, if it is true to its message, and limits itself to the simple methods and the spiritual weapons it is entitled to use.

The world is slow to recognize the fact that the consciences of all men are free. No authority has been given to any human power of Church or State to rule the moral nature. God has created it free. Its freedom is essential to its moral accountability. When, therefore, a civil power undertakes to prohibit by force all contact of Christian truth with the consciences of its subjects, it is assuming an attitude which is an offense to the highest moral rights of the race, and usurping a function which does not rightly belong to human governments. We do not deny that much wrong has been done in this direction in the name of a false Christianity, but never with the sanction of the Christianity

which the Bible teaches, and the Divine Master inspires and leads. Let the Christianity of this new century, and especially of enlightened America, which we believe to be ripening into something nobler, more chivalrous, and more beneficent than we have known in the past, declare for a world-wide liberty of the conscience, and seek by all gentle and proper means to free the down-trodden nations from spiritual slavery, and bring mankind into that noble and genial atmosphere where the soul can have untrammelled intercourse with its Creator, and freely seek its own highest welfare as God gives it light.

XIII

The Strategic Import of Missions in the Levant

In what direction, under this pressure of education, is the Muslim world drifting, and toward what end? Unless all signs deceive, there lies before the Muslim peoples a terrible religious collapse. Islam as a religion is not holding its own against the unbelief that is flooding it from the European civilization. Young men are growing up into crass and material forms of atheism, forms that the best intellectual life of Europe has itself thrown off. And as education spreads and deepens, as history vindicates for itself its place, as the moral feeling becomes more watchful and sensitive, so the legend of Muhammad will crumble, and his character be seen in its true light. And with Muhammad the entire fabric must go. It is then for the Christian schools and preachers to save these peoples, not only for Christianity, but for any religion at all; to vindicate to them the claims upon their lives of religion in the broadest sense.

DUNCAN BLACK MACDONALD, M. A., D. D.

The solvent that removes the prejudices of Moslems is love expressed in beneficent deeds and in unselfish character. Probably the greatest work that Christian missions have done in Mohammedan lands is to present in life and deed the fruits of Christianity. Hospitals, schools, relief of poverty, and integrity and honour in daily life have presented a new idea of service, religion and manhood. This ideal differs from that of the saints of Islam. The position of woman in the Christian home and society has an attraction, especially for women. Many of them realize something of the evils caused by polygamy and divorce, and, in general, the relation of the sexes is so different in the two religions that the contrast cannot but be striking. More important than institutional Christianity is the influence of personal character in the social relations of life.

THE REV. W. A. SHEDD, D. D.

XIII

THE STRATEGIC IMPORT OF MISSIONS IN THE LEVANT[1]

IF there is any department of divine activity in which we may expect to discover a controlling purpose, it is in missions. The very idea of missions implies far-reaching plans in the mind of God. The word, popular and commonplace though it may seem, stands for all that the promises and prophecies and high behests of God mean to the world. Is it possible to discover the aim of Providence in Levantine missions? If we are not mistaken, there is a large ulterior design in view, with a wealth of meaning and an affluence of results which, without irreverence, may be regarded in the light of a dominating purpose, the full significance of which God will unfold in its proper time.

The Levant is old strategic ground in the religious history of the world. It was the rallying-point of those sublime supernatural forces which culminated in the Incarnation and the founding of the Christian Church. It was the arena of the early conflicts of Christian history, the birthplace of apostolic missions. It is still a strategic region, and we shall venture to name some aspects of the outlook which we consider as suggestive of mighty and far-reaching providential plans.

(1) Missions in the Levant contemplate a *Christian*

[1] *The Missionary Herald*, June, 1894.

reformation in Western Asia. There is a large nominal Christian population scattered throughout the Levant, having strong affinities on the north with the Russian branch of the Eastern Church, and on the south coming into touch with the Abyssinian remnant of early Christianity. The Eastern or Greek Church, which extends in scattered communities throughout the Levant, with its contiguous and affiliated branches in the Balkan Peninsula and in Russia, the Armenian, the Nestorian, the Maronite, the Syriac, and the Coptic, with Papal offshoots scattered in many localities, present a vast Christian constituency, which needs an evangelical reformation quite as much as was the case with European Christianity in the sixteenth century. We may safely estimate Levantine Christianity and its outlying affiliated brotherhood of the Eastern Church as representing 100,000,000 souls. This would be about equal to the entire Christian population of Europe in the sixteenth century.

Here is a magnificent arena for evangelical reformation. The old battle is to be fought over again. Souls are to be rescued from superstition, and from the blighting influence of an unworthy sacerdotalism. Christianity, handicapped by its corruptions, has had a hard fight for life. It was enfeebled after its early conquest of the Roman Empire by the growing degeneracy connected with the rise of the Papacy. The Moslem domination, with its staggering blows, attacked it in its enervation, and has held it in subjection for centuries. Christianity in its defensive struggles has taken refuge in worldly devices and political alliances. It has given scant attention to its higher resources of spiritual dependence upon God, and has compromised too readily with the world, and leaned too heavily upon empty

formalism and its hierarchical system. The result of all this is that Eastern Christianity is in fast alliance with worldliness, and only a great spiritual upheaval can work its deliverance. The reform must work from within outward in order to be efficient. Christianity in the East must be born again if it is to know the power of a revived spiritual life. A recovery so radical and vital as this requires long and patient preparation. There were a hundred years of providential anticipation of the Reformation in Europe. We believe the Reformation in Western Asia requires possibly even a longer period for its full development, but the day of divine visitation will come, and we shall have a reformed East. Christianity will be baptized again with spiritual life amid the scenes of its early triumphs.

(2) Another ulterior aim of missions in the Levant is *to purify Christianity, and redeem it from its unworthiness in the eyes of the Mohammedan world.* Christianity in the East has been under a cloud during all the centuries of Mohammedan history. The Moslem has always beheld it under false colours. He has formed his opinion of it upon utterly misleading evidence. Lapsed Christianity has posed in place of the true. The influence upon the Moslem has been to the serious discredit of Christianity. What judgment could he pass upon Mariolatry and sacerdotalism, and the idolatrous reverence rendered to pictures and images? How could we expect him to regard the all-pervading ceremonialism, the unreality of the mass, the device of the Greek Fire in the Church of the Holy Sepulchre, the doctrine of purgatory, and the assumptions of priestly absolution? There is enough which it is difficult for a Moslem to receive in the evangelical doctrine

of the Trinity, the Incarnation, and the Atonement. He, like all of us, must be taught of God, and be enlightened by the Spirit, even to receive the Scriptural truth which is involved in the Christian system. To expect him to receive with respect the inventions of Oriental Christianity, especially the errors of papal doctrine, and to declare his allegiance to a system at once so misleading and puerile, is not only antecedently improbable, but has been shown to be historically impossible. If Christianity is ever to touch the Moslem heart, it must be full of evangelical power and beauty, linked with Christ in supreme recognition and allegiance, and freed from the corruptions with which it has been overlaid in the East. Islam will never be converted by Oriental Christianity, and there is a strategic preparation vitally important and absolutely necessary in a reformed Christianity which can be presented as the true religion of Christ as He gave it to men.

(3) Missions in the Levant are strategic in *their relation to the ultimate conversion of the Moslem world.* The Turkish Empire, although it is not cordially and loyally recognized as such by all Mohammedans, is nevertheless, in effect, the religious, political, and military centre of Islam. The Khalif at Constantinople, whatever suspicion may rest upon his claim, is still the only accredited successor of the Prophet. There are at times signs of intellectual and political unrest among the wider constituency of Islam, yet so far as the insignia of supreme headship is concerned, it is in the possession at the present hour of the Ottoman Sultan. If Mohammedanism were called to rally to a religious *jihad*, or holy war, it would be around the throne of the Ottomans. Levantine missions are

strategically near this heart of the Mohammedan system. With Oriental Christianity as a basis of work, the Gospel is being planted in its purity throughout the length and breadth of the Levant. As in the days of the Roman Empire, when Christianity was working toward the overthrow of pagan Rome, so in our day it is scattering itself far and wide, through city and village and hamlet of the Levant, and is impinging at a thousand points upon Levantine society. Side by side with political disintegration has grown up the intellectual and spiritual transformation of modern missions.

It would be presumptuous in this connection to speak with any assurance, but when we consider the progress already made by the leavening power of missions in the Orient, the existence of the Word of God, either entire or in part, in twelve principal languages of the Levant, and thirty dialects of the same,[1] the wide dissemination of Christian literature, and the pervasive power of Christian education, we must recognize that divine forces are marshalling themselves with a mysterious celerity and a strategic combination all throughout Western Asia. When we note also the political changes of the last fifty years, the present unsettled condition of the Turkish Empire, the unrelaxed grasp of England upon Egypt, and all the burning questions of Levantine diplomacy which the Christian governments of

[1] Historical Catalogue of the Printed Editions of Holy Scriptures in the Library of the British and Foreign Bible Society. Compiled by J. H. Darlow, M. A., and H. F. Moule, M. A. London, Bible House, 146 Queen Victoria St. Vol. I, 1903. Vol. II, 1911. The twelve principal languages referred to in the above statement are as follows: Albanian, Arabic, Armenian, Bulgarian, Coptic, Greek, Kurdish, Persian, Rumanian, Serbo-Crotian, Syriac, Turkish.

Europe have felt it necessary to keep in abeyance, until at last they have flamed up in the Balkan War, we must realize that God's providential plans are ripening fast. Then, too, a new approach to Islam has been opened through Arabia. There is now religious liberty in Egypt, with a wonderful spirit of inquiry, and a large demand for religious literature. In Persia the Spirit of God seems to be directly at work upon multitudes of Moslem hearts. There is a design deeper than the wisdom of man, as deep as the counsels of God, in all this. Let us bide God's time, and go patiently forward in the conscientious discharge of our duty during these preparatory stages. When the strategy is fully unfolded, we shall rejoice that we had the faith and the consecration to do our part during the quiet years when God was working in the light of His own secret purposes.

(4) There is a prospective import also in missions *as related to the languages of the Levant.* Where there are so many nationalities there is a corresponding variety of language. Missionaries have mastered and appropriated these many vehicles of thought, and have made them messengers of divine instruction to many peoples. The miracle of the Day of Pentecost was simply typical of missionary activities in the nineteenth and twentieth centuries, throughout the almost identical region whence came those many-tongued speakers of "the wonderful works of God." Evangelistic preaching and mission literature are disseminating to-day in many tongues throughout the Levant the same teachings of revelation which the apostles gave to the world. Listen, for example, to the languages in which the Bible speaks to-day in the Nearer Orient. Almost all

these translations are the work of modern missionaries. There is the noble Arabic, the Albanian, the Armenian, the Osmanli-Turkish, the Persian, the Syriac, the Kurdish, the Bulgarian, the Modern Greek, the Rumanian, the Serbo-Crotian, and the Coptic, twelve distinct languages.

In addition to these primary languages, there are many dialects, and also a number of editions of the Bible in which these same translations are printed in different characters, so that they may be read by various classes of that polyglot empire. The Turkish Bible is printed in the Arabic, the Armenian, and the Greek characters. The Persian, which is printed ordinarily in Arabic, is also printed in the Hebrew characters. The Arabic is issued in Hebrew and Syriac type. The Syriac is printed in the Nestorian or Chaldaic characters, the Kurdish in the Armenian, the Coptic in the Arabic, the Albanian, which has both a northern and southern dialect, in Roman and Greek characters, and the Greek is sometimes printed in Roman characters. There are also raised editions for the blind, in Armenian, Jewish, and Arabic. If we count languages, dialects, transliterations, and special editions for the blind, there are not less than forty-five printed forms of the sacred Scriptures for use in the Levant and its immediate environment of Western Asia, each one of which is intended to reach a distinct class of the population. What is done for the Bible is also done to a large extent in the dissemination of religious and educational literature, and in the circulation of newspapers and journals. Missions are thus laying siege through every avenue of approach to the intellectual and religious thought of the East.

The strategic import of all this will appear when we reflect that these languages which we have named represent the vernacular of an estimated population of not less than 80,000,000. If we take the Arabic alone, it may be considered by a very conservative estimate the medium for reaching at least 40,000,000 souls. It is the spoken tongue of Northern Africa, the Eastern Sudan, Arabia, Palestine, Syria, and Mesopotamia. It is the sacred language, although not necessarily the vernacular, of Mohammedans everywhere throughout the world. Consider now what Christian missions have put into this one language within a half-century. There is the Bible in thirty editions. There are seven hundred distinct volumes of religious, educational, scientific, historical, and popular literature issued from the Beirut Press of the American Presbyterian Mission. An average of 25,000,000 pages was printed at that press annually, in earlier years, which for the last few years has increased to 40,000,000, and the total of pages printed since its establishment is slightly over 1,000,000,000, while more than 1,450,000 volumes of Scriptures and portions have been sold since 1872. The Beirut Mission Press has become a distributing centre for Arabic literature throughout the world. As we contemplate this marvellous achievement, can we not read the signs of a strategic purpose in the divine mind to subsidize through Levantine missions a magnificent language for missionary purposes?

(5) Still another outlook of divine purpose in Levantine missions may be discovered in the fact that they are *a training-ground for future missionary service by native workers.* Native missionaries from the Levant, according to the varied affinity of their

vernacular, can be sent northward, eastward, southward, and westward along the northern shores of Africa. Already Persian evangelists have crossed the boundary, and have penetrated the mountains of Kurdistan, and Arabic-speaking Syrians have gone to the Mesopotamian Valley, to Arabia, Egypt, the Sudan, and along the northern shores of Africa. The high schools and colleges of the Levant are giving educational facilities to young men and young women, who, if responsive to the call of God, can do useful missionary work for Him in distant regions. We are as yet only beginning to see the import of this feature of Levantine missions. There are Arabic-speaking evangelists who were educated in mission schools in Syria, who are at present engaged in mission work in Mesopotamia, Palestine, Southern Arabia, Egypt, Algeria, and Morocco. Not long ago there came a call from China for an educated Arabic-speaking evangelist, familiar with Mohammedan literature, to enter upon the work among Chinese Mohammedans. When God's plans are ripe He can scatter Levantine missionaries from China on the east to Morocco on the west, and from the Caucasus to the southern coasts of Arabia.

(6) We believe that there is still a further strategic meaning to Levantine missions, in the fact that the people of the East are being trained and elevated for future responsibilities. No one can foresee what Providence may have in store eventually for the various nationalities of the Levant. The mighty wave of political and military readjustment which has been sweeping over the Nearer East seems to be mountain high with potential import. In any case, however, the Turkish Government, wherever it may retain its sway, will find

that its citizenship represents a better and more intelligent type of manhood and womanhood because of the educational service rendered by Christian missions throughout the empire. Higher phases of civilization will be introduced, and a higher moral tone given to society. God's own plans will be wrought out in His own way and time, and the civil and social benefits of evangelical missions in the East will be no insignificant feature of the deep and gracious thoughts of God for the regeneration of the Orient.

XIV

Is Islam the Gospel for the Orient?

Features of Christianity which often undeniably attract Moslems can be only briefly noticed. The ethical freedom of the religion of Christ has been already mentioned, with the consequent absence of casuistical rules for the individual, and cramping regulations for the social and political life. But not many Moslems have had this revealed to them yet. The freedom, purposefulness, intimacy, and simplicity of Christian prayer is another such feature. . . . The ideal and the practice of Christian love, forgiveness, truthfulness, and chastity, have time and again extorted the admiration of Mohammedans when they have witnessed them. . . . The life of the Christian family, when they see it; Christian womanhood, calm, capable, womanly, gracious, self-controlled—this, too, fills them with wonder. They know Islam has never produced such women. . . .

The incessant sounding of the sexual note in the Koran, the Traditions, the canon law, and in the poetry, literature, theology, and entire system of Islam, tends to make impossible the highest individual, family, or social life, and defeats the very ends it appears to have had in view. . . . The relation of man to woman and of woman to man, which was made possible by Jesus Christ, is in truth the sanest, as well as the purest, the strongest and the richest, and the most perfectly human.

THE REV. W. H. T. GAIRDNER.

XIV

IS ISLAM THE GOSPEL FOR THE ORIENT?[1]

THAT command which Mohammed seemed to himself to hear in the depths of his serious and brooding soul, "Cry, cry, in the name of Allah!" and which he interpreted as the voice of the angel Gabriel, introduces us to a veritable dreamland of history. It is not, however, a land of dreams; rather of realities which have thrilled and torn the world, and strained the religious, social, and political systems of men as with the throes of revolution. The good sword of Christendom never struck more telling blows than at Tours and Vienna, when it dashed to the earth the Damascus blades of the Saracen and Turkish invaders sweeping into Northern and Central Europe. Who can picture the course of history had the result been different? Who can estimate the world's indebtedness to Charles Martel and Sobieski, and to the brave men who fought with them for the rescue of Europe from the Koran, the crescent, and the harem—symbols of a religious, political, and social creed which has held back the progress of civilization for over twelve hundred years.

Who can write this story of Islam as it throbs and flames in Eastern history? Who can solve this mystery of God *and* Mohammed? Who can explain the genesis and the historic mission of this cry of the desert, which

[1] *The Century Magazine*, April, 1892.

has closed ancient schools of philosophy, and held as in chains the sensuous tastes and the wildly idolatrous trend of the fervid East by the simple creed, the fatalistic courage, and the stern practice of a severe religious discipline? The history of Islam as a religion, and the story of its mysterious sway, are fascinating themes to a student of the science of comparative religion, and we wait for some master in religious history and lore, whose spirit shall be taught of God, and who shall bring to the task of writing the story of Islam, wise scholarship, as well as genius and patience in Oriental research. He must be able to read history between the lines of romance, separate sober fact from garrulous tradition, trace back the streams of Islamic thought to their hidden fountains in the desert, and push aside the tangled overgrowth from sources, long since dry, which once gave forth their brackish waters to those who perchance were searching the barren wilderness for the purer and sweeter springs of life.

The thought of our time seems ripening for such a true and exact estimate of Islam. A kindly and generous but firm and inflexible judgment upon this historic problem is rapidly forming. Islam shall have all the credit it deserves; it shall be treated with fairness and calmness and courtesy; but never can it have the place of supremacy it claims; it can never even share the honours of Christianity; nor can it presume to be her handmaid in the regeneration of the East. It has done its work, and left its stamp upon the Orient. Its record is of the earth, earthy, although it has cried and fought in the name of Allah. Its fountainhead is in the depths of the Arabian wilderness; it has flowed only in human channels; it has hardly risen above the

ordinary level of religious standards in the Orient; its ethical and social code is the rude heritage of the desert, too crude and wild to adjust itself to the higher phases of modern civilization. Its doctrine of one God, while it is the secret of its power, and explains to a large extent its magic sway, has not saved it. It has given dignity and nobility to the Moslem creed; but a closer scrutiny reveals the broken, distorted, and inferior representation of the ineffable character of God which we have in Islam. It is God environed with human interpretations, modifications, and readjustments, to meet the religious and social requirements of the East, as understood by a representative Oriental. The Deity is made to sanction what He loathes, and to command a whole system of human formalism. The difference between the Bible and the Koran is the difference between the divine and the human.

What shall we say, then, of the mission of Islam? What is its significance as a factor in the religious history of the world? Why was it so quickly recognized, and so readily admitted to the place of power it has held in human affairs? What has it done for mankind? It has at least saved the Orient from atheism, and has taught men to bow in prayer, and has nourished generations in the exercise of faith. It has staggered idolatry by a crushing blow throughout all of Western Asia and Northern Africa. It has been, moreover, a disciplinary dispensation to the priestly pretensions and the idolatrous practices of lapsed Christianity. The Eastern world in the earlier centuries of the Christian Era seemed to have rushed headlong into the vortex of idolatry, and had lured Christianity to her fatal lapse. Centuries must pass in the ordinary course of history

before the dawn of a spiritual reformation could be expected in the East. Shall idolatry, pagan and Christian, be left, meanwhile, to riot in the ancient seats of Jewish monotheism? Shall the lands which have known "one God" know Him no more forever? A fervid cry is wafted from the depths of the Arabian wilderness: "There is no god but God"—alas! that there were added the fatal words—"and Mohammed is the prophet of God." Yet Islam is immeasurably better than idolatry, and has truly a weighty message and a high mission. The world shall learn what superb energy and resistless power lie wrapped in the potent principle of faith in God, even though a human teacher be its only leader, and its path is in the fatalistic mirage of Mohammed's Koran. Idolatry shall be overthrown in the high places of its power, and unhappy Christianity must sit in sorrow and humiliation within the shadow of her defiled shrines, beneath her pictures and images, until the time of her deliverance shall come. Such, if we read the lesson aright, was the decree and purpose of Providence. Such is the verdict of history.

Islam is thus a rebuke and a check to idolatry until a spiritual era shall dawn. It has comforted many a devout heart, and nourished the religious instincts of the East with its supreme and unfaltering allegiance to one supreme God; but alas! it has thrust a human hero into the place of the Son of God; it has compromised with man's lower nature in its moral standards; it has simply given a religious sanction to the code of the desert; it has collected the odds and ends of Talmudic Judaism, of travestied Christianity, and barbaric heathenism, and has propagated a religion which, while it claims to teach men in the name of God, is simply a

strange and incongruous medley of God and Mohammed, of truth and error, of simple faith and rank superstition, of high aims and reckless abandon. Never was there a more bewildering blunder in spiritual discernment, or a more astounding eccentricity in religious opinion, than that which has striven to indorse Islam as a religion which is worthy of a place by the side of Christianity, as a helpful and uplifting power in the world's regeneration. The Christian sense of the age, and the self-respect of Christendom have united in vigorous protest.

Islam, however, is not simply a thing of the past, a relic which we dig up from the prolific dust of those ancient seats of Asiatic power. Islam is here; it is of the twentieth century; it is a power in our generation; it is something to be studied and understood. It is a political factor in the Eastern question of the very first magnitude. What becomes at once, when opened, the "burning question of the straits" is usually at first the flash of Islamic fanaticism amidst the inflammable religious elements of the Levant. The government of Turkey has pledged itself to Europe again and again as guaranteeing absolute religious toleration and freedom, but the pledge has been politically a mockery, and religiously a farce; while any attempt on the part of the Moslem to claim his liberty of conscience to embrace Christianity has proved the signal that at once sealed his doom.

America, to be sure, has little concern with the politics of Europe; but American Christianity has a high mission and a noble field amid the intellectual and spiritual struggles of downtrodden peoples. Her mission is one of sympathy and help and active philan-

thropy. An Arabic figure of speech designates a helpful and gracious ministry as something done by a "white hand." American Christianity is reaching out her "white hand" of beneficence to the nations of the Orient. She has already carried to the teeming centres of Asiatic life some of the highest and most helpful elements of our civilization, and is grafting into the intellectual and spiritual movements of the Old World that power which "makes for righteousness," which both sweetens and glorifies human life, and gives it its noblest possible impulse, and its highest possible destiny.

America can do much, by wise effort, and cordial sympathy, and watchful interest, to establish throughout the world the precious principle of religious freedom. Her whole influence should be thrown on the side of religious toleration and liberty of conscience. This is a lesson which, although of late it has received remarkable attention, and secured official recognition on the part of some Oriental governments, has as yet failed to win practical acceptance with the masses of the Eastern world. The glow of American sympathy is to-day doing wonders for whole nations in the Orient. American philanthropy has already planted ten colleges and seven hundred schools in the Turkish Empire. Every prominent language of both the Near and the Far East has been born again with American literary and religious contributions. American missionaries have within a generation given the Word of God to Eastern peoples, outnumbering many times over the population of the United States.

Let American hearts be interested in the welfare of Oriental nations, and enlisted in their behalf in the

high services of human brotherhood. An example of national unselfishness as wide as the world, and as deep as human want, is yet to be given to men. Let America crown her greatness with the beauty and power of this example.

XV

The Recent Crisis in the Syrian Protestant College at Beirut

The great majority of missionaries, as the World Conference Report, Vol. III, p. 38, asserts, are in favour of compulsory attendance at religious instruction in mission schools. Why? Not because they willingly shut their eyes to a "bribe," or because they are ready to condone the evil system because it pays, or because they choose to do evil that good may come. . . . The missionaries do not regard their education as a bribe. . . . To all thoughtful missionaries Christian education is in itself a boon they are bound to offer, because it is the only true education. . . .

Our Lord gathered crowds about Him by His miracles, and then taught them the Word of Life, but no one regards His miracles in the nature of bribes or adventitious attractions thrown out to induce the crowd to come within reach of His teaching. Why not? Because these miracles were an expression of Himself and of His whole message. They were an integral part of the message of the kingdom, with all its fuller light and love. And in exactly the same way education is a necessary part of the revelation of the Christian character to the races amongst which we go. . . .

To quote Sir William Hunter:—"The weak point in our system of Indian public instruction is our inability to give any form of religious teaching in our State schools. I have had some personal acquaintance with native opinion on this question, as Inspector of Schools over a large part of Bengal, afterward as President of the Educational Commission which expanded the departmental system of public instruction throughout India into something nearer to a truly national system of education, and finally as Vice-Chancellor of the University of Calcutta. In each one of these capacities I came into direct contact with the leaders of native thought, and I found from taking the evidence of 193 witnesses throughout India, as President of the Educational Commission, that these leaders were unanimous in lamenting the absence of religious teaching in our State schools in every province of the Indian Empire."

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XV

THE RECENT CRISIS IN THE SYRIAN PROTESTANT COLLEGE AT BEIRUT[1]

AN editorial in *The Missionary Review*, on the demands of the Moslem students at the Beirut College, suggests that a further and more detailed statement of the situation and its significance would be of interest. The salient facts and the documents quoted bearing upon the matter are drawn by the writer from official sources, so far as available, and will serve to summarize the progress of events up to the last of March, 1909.

A clear historical narrative is given in a document issued by the Faculty of the College, from which I am permitted to quote, as follows:

A summary of the events which have led to the present crisis in the Syrian Protestant College may be given in three paragraphs dealing with (1) the traditional policy of the College in the matter of religious instruction and religious exercises; (2) the contention of the non-Christian students; and (3) the deadlock existing between the governing body of the College and the non-Christian students.

(1) The College was founded as a Christian, missionary, non-sectarian institution. It was incorporated in 1863, under the laws of the State of New York. In 1907, it received a firman from the Imperial Ottoman Government, which bestowed certain substantial immunities, including imperial recognition of its legal

[1] *The Missionary Review of the World*, May, 1909.

status. From the first day of the opening of the College, in 1866, until the present moment, a period of forty-three years, a regulation of the College has been uniformly and continuously in operation ; namely, the requirement that all students, without distinction of religious or sectarian affiliations, should attend the stated exercises of religious worship. This requirement has applied to certain academic departments for both morning and evening prayers, and to certain other professional departments for evening prayers only. Such religious services consist of the singing of a hymn, the reading of a passage from the Bible, and the offering of a prayer by some member of the teaching corps. No student has at any time ever been required to take any part in worship, except to be present, and to observe the ordinary rules of good order. These services last for about ten minutes. On Sunday, interne students only are required to attend worship, which consists of the reading of selections from the Bible, the offering of prayer by the preacher, and a sermon ; the entire service lasting one hour. Interne students of the Preparatory Department only are further required to attend a similar hour of worship held on Sunday evening. On Sunday afternoon a short exercise for Bible study is required of interne students. A second regulation requires all students of two of the academic departments to attend classes in Bible study. These classes are a part of the regular curriculum, and are graded, the examination grades having a certain value in determining the academic standing of the student.

Aside from the two above mentioned categories of religious instruction and worship, all other religious exercises are wholly voluntary. The College having been founded, and having uniformly been conducted since its foundation, as a missionary institution, has felt justified in maintaining these two regulations. These regulations have been published year by year in the college catalogues, in English and Arabic. It has always been the purpose of the College to present to the entire stu-

dent body a clear statement of the Christian religion, in the hope that it might commend itself to their acceptance.

(2) As for the attitude of non-Christian students and their parents toward these regulations, it may be said that they have in the past offered sundry objections to the policy of the College in thus requiring compulsory attendance upon Christian services. Such objections have always been met by the statement that the regulations are faithfully published in the annual prospectus of the College, and that, under these circumstances, registration is tantamount to acceptance of college requirements; the inference being that inability to comply with college regulations would mean either not entering the institution at all, or personal withdrawal when the regulations are found to be irksome. Until the present year, this simple inference has successfully met the somewhat sporadic objections which have been advanced against college policy. This year the mental ferment in public opinion, which naturally resulted from the changed conditions in the empire, served in large measure as the *occasion* for the development of a strong movement among a large number of Moslem students, of whom there are in the College a total of about 120, seeking to induce the Faculty to alter the regulations in favour of voluntary attendance for Moslems. After various negotiations, covering many weeks, a petition signed by ninety-eight Moslems reached the Faculty, respectfully requesting the withdrawal of the regulations affecting compulsory attendance at religious services and instruction. The Faculty in reply stated its inability to comply with this request, and published to the entire body of students a statement of the attitude of the Faculty toward the general subject of religious instruction and the conduct of religious worship. A certain number of Moslem students, perhaps about sixty, thereupon bound themselves together by a solemn oath (and later about forty others have faithfully promised to coöperate), swearing that they

would not again attend a compulsory service, nor a compulsory class in Biblical instruction; and swearing further that, in case such action of theirs should lead to the expulsion of any or all of them, they would refuse to leave the College. There is abundant evidence to show that they still further agreed, whether under oath or not is unknown, that, should force be attempted in carrying out an edict of expulsion, they would then enlist the active support of a large body of sympathizers from among the population of Beirut City. It is our belief that such support, if elicited, might result in violence of various kinds. Practically the entire body of Jewish students, numbering about seventy, later affiliated themselves with the movement inaugurated by the Moslems.

(3) The deadlock is serious. The Faculty, after prolonged consideration, feels justified in stating that a crisis of unknown and most threatening proportions seems imminent. We desire to state this belief in the strongest possible terms. The apparently simple solution of yielding to the demand of the students involves matters of far-reaching importance. First, under the constitution of the College, the Faculty is legally incompetent to take such a step. Again, yielding to the students this widely applicable principle of religious voluntarism within our own College would inevitably invite similar movements in all American and English institutions, thus raising the issue of the relation of the American and British Governments to the whole subject of the capitulations as related to educational institutions, and the privileges thus derived.

The Faculty is profoundly desirous of effecting a *modus vivendi* that may avert the impending crisis. Our students have conducted themselves with remarkable restraint and courtesy, and have manifested exemplary observance of all the regulations other than those in dispute. At any moment, however, the crisis may be precipitated by an unwise action on the part of any one. The movement is, unfortunately, not con-

fined to students, but is fostered, perhaps controlled, by secret committees in the city, and perhaps in Egypt. The civil influence of this fact cannot be too greatly emphasized or deplored. It is believed that the students are convinced that their contention is sanctioned by the programme of the constitutional party in the government, and that the programme foreshadowed in the summer of 1908 will presently receive the dignity of law. With this in mind, and convinced further not only of the sympathy of the Moslem public opinion, but also of the sympathy of the local government, they have appealed their case to high authorities in Constantinople.

The foregoing statement was issued at an early stage of the trouble, and since then the Faculty has endeavoured to exercise tact and patience in dealing with the students, seeking to avoid an acute crisis, involving violence and the perils which, under the present government, might attend it. Meanwhile, several of the Moslem journals of Syria and Egypt have commented on the situation, with inflammatory partizanship and surprising bitterness, while public opinion in Moslem circles has apparently not been able to understand the view-point of the college authorities. Scant attention has been paid to the rights of the institution as an American educational foundation, initiated and supported exclusively by private funds, given by Christian friends in America, with the desire and explicit purpose of establishing in Western Asia a Christian college, where a broad and liberal education should be given, in a Christian atmosphere, in practical sympathy with the evangelical principles of the American Mission, from which it originated, and in the environment of which it has been located.

The Moslem view-point has been emphasized, even to the extent that the College, being on Turkish soil, and opening its doors to Moslem students, has no right to intrude Christianity into its curriculum, but should either place itself on a wholly non-religious basis, or, otherwise, should extend to Moslems the right to claim facilities for Mohammedan worship, such as a students' mosque, for example, on its own campus. By logical inference, a similar differentiated provision must be made for Jews, Druses, and all the other religious faiths represented among its students, in case they should demand it with sufficient vigour as their right. The proposal was even advocated with much insistence that it was the duty of the College, under the new régime of constitutional liberty, to hand itself over either to the Turkish Government, or to the municipal authorities, who would shape its policy in harmony with the supposed scope of the new Turkish constitution, and in accord with that conception of liberty which is congenial to the Moslem mind. It has already become sufficiently clear that liberty as understood by the constitutional government will not be interpreted as granting freedom to the Moslem to become a Christian, and all signs point to the resolute shaping of the new administration in the interests of Islam and its propagation. A bitter disappointment evidently awaits the Christian races of the empire, if they are expecting a fair share of influence and power in the government.

The right of the College as a private American institution founded upon its own religious basis, and entitled to shape its own internal policy, is not conceded. The fact that the enrolment of students has been entirely voluntary on their part, and that full information

has been supplied to them and to their parents as to what was expected of them, does not seem to relieve the situation from the standpoint of Mohammedan public opinion. The fact that there has been no claim, and no attempt on the part of the college authorities to force the consciences of the students, or to interfere with their religious preferences, and that all that has been required of them was good order, and observance of the rules regarding attendance upon the public religious services of the institution, has not seemed to mitigate the attitude of hostility to the Christian tone and atmosphere of the College. That I am not misrepresenting this aspect of the subject, I quote from the forty-second annual report of the College, presented by the Faculty to the Board of Trustees in 1909, as follows:

The supreme object of the College is the promotion of the Christian ideal among its students. Whatever success we may achieve in other ways, if we fail here, we fail in the fundamental point. . . . The College thus believes that a man is not fully educated unless he is educated in his religious nature. It further believes that in educating his religious nature the claims of the Christian religion should be brought to his thoughtful attention. The College does not believe in proselytizing. It does not believe in denouncing other religions. It does not compel a student to sing Christian hymns, or to bow his head in prayer, if such acts violate his conscientious scruples, but it insists upon a serious and respectful attitude on the part of all, and strives to make clear that as a Christian College it is faithfully striving to illustrate the spirit of Christ's great motto: "I came not to destroy, but to fulfill."

The gist of the matter is that Moslem and Jewish and Druse students, and their parents, desire the educa-

tional advantages of the College, but wish to separate themselves entirely from its religious influence, and from contact with its Christian standards. They demand that its plant and endowment, so generously provided, to the extent of about $1,635,763, its annual income of about $85,000 (including fees for board and tuition), its corps of able professors and teachers, numbering over seventy, and drawn to its service by Christian motives, its splendid facilities (including at that time sixteen—increased in 1913 to twenty-four—imposing stone buildings on its campus of forty acres), dedicated to the exposition and uplifting of Christian ideals, should all minister equally to the growth and power of Islam, and this ostensibly in the interests of liberty, by sequestering Christian benefactions.

The authorities of the College have felt it to be their duty, as trustees and guardians of sacred interests, to resist this onslaught upon its traditional principles and vested rights. They have endeavoured to do this firmly but kindly, in a conciliatory and forbearing spirit, out of consideration to the misguided students, and in conservation of the highest interests of all concerned ; not least of the entire student body, numbering in all 840 (increased in 1913 to nearly 1,000), and of the Syrian community, and even of the Ottoman Empire as a whole. In this era of misunderstood liberty, political bewilderment, and transitory administrative policy, through which Turkey is passing, it will be a service of no slight value to vindicate the true scope and significance of liberty, and firmly to resist attempts to overstep the bounds, and turn liberty into license, or make it an instrument of oppression.

The original charter of the College, dated in 1863,

declares its purpose to be "the establishing and maintaining, or assisting to establish or maintain, in Syria, or other adjacent countries, a college, or other educational institution, which shall be self-governing, and founded and conducted upon strictly Christian and Evangelical principles, but not sectarian."

Under the guidance of these principles, the Trustees, in coöperation with the Faculty, are endeavouring to deal with this delicate problem, in its environment of prejudice and passion, backed by forces difficult to control under present conditions, and supported by an untrained public opinion, with false views of the real meaning of religious liberty, and strongly prejudiced in favour of Islam. It is evident that a situation has been created which calls for much wisdom and self-control, combined with firmness and essential loyalty to a high trust. The Trustees, while declaring their cordial sympathy with the civil and religious freedom now happily established in Turkey, and willing to encourage all wise and profitable aspirations among the students and friends of the College, yet at the same time firmly declare that "they cannot see their way to concede to demands that are at variance with the object for which the College was founded, and with its invariable practice during all its history." They are convinced that yielding to the demands proposed "would be prejudicial to the true interests of the country at the present time, and false, as well as injurious, to the aims and efforts of the College; while it would also, in no small degree, jeopardize the work of all missionary institutions in the empire. It might thus go far to impair or destroy the elevating effects of the educational and religious operations which have been a chief factor in creating the

desire for civil and religious freedom, and which must be largely relied upon for its successful development."

It should be said, in conclusion, to the credit of the Christian students at present in the College, representing numerous Oriental sects and nationalities throughout Western Asia and Egypt, that they have behaved during all this turmoil with exemplary dignity, and have refrained from taking any part in the disorder. It is gratifying, too, that a large group of over fifty graduates of the College, residing in Cairo, have written to the Faculty in vindication and support of the traditional policy, the abolishment of which is demanded by the Moslem and Jewish element among the students, and urging that these demands should not be granted.

It seems desirable that a supplemental paragraph should be attached to this article, published in 1909, which should give a report of the situation in 1913. The year following the trouble opened with a large attendance, a full and explicit notice having been previously sent to parents and patrons that the Faculty and Trustees felt it to be incumbent upon them to maintain the traditional policy of the College as to the required attendance of students upon certain of the religious exercises of the institution. The subsequent years have brought no further trouble or disorder, the number of students has increased until it is now nearly 1,000, and there seems to be no diminution of interest and orderly attendance on the part of Moslems.

XVI

A Christmas Gift of Prayer For Syria

How shall we offer the prayer "Thy Kingdom Come"? We ought to offer that prayer as seers. Our soul should be possessed by the glorious vision of a kingdom, the vision of the world held in the majestic, yet gracious sovereignty of God. When we pray for the kingdom to come, we must see it in holy vision. The poet within us, or, if you will, the prophet within us, must be at will and at work every time we pray. The poet within us is the mystic architect and builder in the soul who builds his temples even before the first stone is laid, and before the first sod has been turned. The poet deals in the vision of the finished city, even while there is only a shanty on the ground. The poet sees the shining minarets and towers, even while he stands on the first clearing of the desert wastes. The poet dwells in the quiet haven, even in the midst of the stormy seas, and the poet hears the pipes of peace even in the clash and tumult of war. The poet carries in his mind the vision of the finished work, even when it is scarcely begun. So in the kingdom of Christ, we must see the vision of the perfected city, even when we have only just begun to build. . . .

We must offer the prayer as seers; but we must also offer the prayer as labourers. The seer must be a soldier. We need to-day, more than anything, soldier-saints, crusading seers, practical prophets. The vision must get into our hearts as desires; it must get into our souls as verities; it must get into our very bodies as the energy of the surrounding elements. We must have visions, but we must not be visionaries; we must be supplicants, but we must not be cloistered and exclusive.

My last thought is this: Offer the prayer as a seer, offer the prayer as a labourer, offer the prayer as a *watchman;* we must watch for the coming of the kingdom, if we pray for it, and we must proclaim the breaking day. The watchman of the old world did not simply proclaim the terrors of the night, but he also announced the wondrous breakings of the day. The old world watchmen cried, "the morning cometh"; and we should pray, "Thy Kingdom Come," and, as watchmen, record its coming.

THE REV. JOHN H. JOWETT, D. D.

XVI

A CHRISTMAS GIFT OF PRAYER FOR SYRIA[1]

AS the Christmas festival approaches, many hearts are asking, "What shall I give for my Christmas gift? There are so many friends to whom I wish to give, and I desire to select just the right thing for each one." In this dilemma it is sometimes a real relief to have some friend drop a broad hint as to just the thing most needed or desired. "But what has this to do with Syria?" I hear some one asking. "Who ever heard of a Christmas gift for a whole country, and what can it be, and who shall give it?" But wait a moment. Did you never hear of a Christmas gift to the world—a gift that has given joy to millions of hearts, and has been itself an incentive to other gifts, and has kindled the kindly and loving spirit of the Christmas-time in many lands, through long centuries? The country through which that best of all Christmas gifts was given to the world has been named the "Holy Land." This same land, including its neighbour, Syria, is now sadly in need of that very gift which centuries ago it gave with a free hand to the world. Syria now comes begging for a Christmas gift from the kind and generous hearts who have learned the true joy of Christmas from the Christ who was born in Bethlehem.

But what shall that gift be, and how can all join in

[1] *Woman's Work*, December, 1889.

giving it? Here is our opportunity to drop a suggestion and to say just what we would like. The gift which Syria greatly needs, and which we feel that she must have, is *prayer for her spiritual welfare.* In this all can join, and, if it is real heart-prayer which is contributed by each one, the gift will be precious and use ful. It can be easily transmitted. Just wrap it up carefully in a soft, strong covering of love and faith, tie it with a stout, firm cord of the promises, seal it with a tear, address it in "His Name," and give it to God, and He will see that it reaches us in Syria safely and promptly.

A Christmas Crusade of Prayer for Syria is what we ask for. It is not at all an impossible request. Here is our call to thousands of praying hearts to join in the expedition. The weapons and the stores of the crusading campaign are all in readiness; the transportation is swift and ample; the great Leader of the hosts of prayer is in command; the pledge to join is merely the purpose to do so; the actual embarkation is simply to bend the knee, and lift the heart. In a flash you have touched the Syrian shores—Beirut, Tripoli, Sidon, Tyre, Carmel, and Jaffa are before you; you climb the heights of Lebanon, with its numerous villages clinging to the mountain's side, or nestling in its valleys; you scale its summit, and come down upon Zahleh and Baalbec, and the plain of Cœle-Syria; you push on to Damascus, or you make a flank-movement upon Nazareth and Jerusalem; Bethlehem you take by assault, and the Mount of Olives you carry by storm. The weapons with which you fight are "mighty, through God, to the pulling down of strongholds." The Leader who is in command knows the land thoroughly.

He has trodden its mountain-passes; He has drunk from its fountains; He has walked its highways, and forded its streams. He knows its history for these nineteen centuries, and the moral desolation of these waste places and these dark hearts. He loves to lead a crusade of praying souls, and He leads on to victory.

Well, then, how shall we mobilize? It must not be merely a holiday parade; it should be a serious and earnest campaign of the heart, a conflict and struggle and strife of aggressive prayer. Let us set apart the month of December. It is the month specially devoted in the missionary prayer cycle of our Church to appeals for Syria. Let there be prayer in public and in private, in the pulpits, in the monthly concerts, in the meetings of missionary societies and bands, in Sabbath-schools, in gatherings of the Christian Endeavour Societies, in Christian Associations, at the family altar, and in the closets. Every day in December, when you commune with God, remind Him of our work in Syria, and ask His blessing upon it. When that day which reminds the Christian world of Bethlehem comes, let us have a grand union of hearts throughout the Church in providing a Christmas gift of prayer to Syria. Will not each heart quietly resolve to spend *one minute* of Christmas Day in special prayer for Syria and the land of Christ's birth? Will it not touch the heart of our Lord in heaven that upon His birthday so many remember the land where He was born, and will He not be pleased to answer the prayers of so many grateful and loyal hearts? What does our privilege of prayer mean if we cannot use it for a purpose, and make it a power?

Now, what shall we pray for especially? Let us

have union and directness here, and pray for just what is needed. Let me suggest some subjects for prayer which will be timely, and which may be confidently urged in the ear of the Master:

Religious Liberty. In the Turkish Empire for centuries, there have been many millions of our fellow beings who have not been able to think aloud on Gospel themes. No Moslem is permitted even now to worship Christ, except at his peril. Besides the vigorous spiritual despotism of Islam, there are professedly Christian churches in which all study of the Bible, and all acceptance of its pure teachings, are forbidden. Yet it is an open secret that thousands of hearts in Turkey are looking wistfully to Christ, and waiting for the hour of full religious freedom to strike.

Religious Light. Syria needs more light. The ignorance of many hearts is so sad; superstition is so strong, and rules with such a mastery; error speaks with such a lordly and defiant air, and says: "There shall *not* be light!" There are regions like the mountain fastnesses of the Keser-a-wan, just north of Beirut, into whose dark recesses not a ray of Gospel light seems to penetrate. Light, light, more light for the mind and heart! Thousands of children have now been taught in our schools; the Bible is all ready, and widely distributed; tracts and books and papers awaken thought and arouse discussion; the Gospel is preached to many attentive listeners. We need the Spirit of Light to flash home the truth and illumine the path of life to many who cannot yet see clearly to walk therein.

Religious Power. Oh, for more power in preaching and teaching, in organizing and guiding, in praying and working! We long for the power of the Spirit and

the Word in their resistless energy, conquering, subduing, melting the heart. We have not one particle of faith in merely human agencies to make one inch of headway in the true conversion of the soul. We want God's power, God's agencies, God's own supernatural methods, God's own spiritual touch, and His regenerating energy. What power there is back of every promise of the Bible! Is the Lord's hand shortened that it cannot save? Is His ear heavy that it cannot hear? Surely, no!

Religious Progress. Pray for expansion, growth, for the spread of a spirit of inquiry, and the establishment of new centres of influence. Pray for the development of the Native Evangelical Church in piety, and in service for the Master. We would win the hearts of the young of both sexes in our educational institutions. We would have elect young men enter the ministry, and the churches call them and support them. We would have the Word of God go forth conquering and to conquer.

The Presence of Christ. The incarnate Christ was once here in the flesh; we desire Him now in the spirit. His spiritual presence is the life and joy and hope and power of the Church in this dispensation. Christ Himself, as He comes now to earth in the personality of the Holy Spirit, is the best and most precious gift we can ask. It is, however, beyond all human power to give, yet within the range of *human prayer.* We ask, then, for a gift of prayer from hearts over the sea, and this is what we hope you will ask for on our behalf, and for far-away Syria. Unfurl this banner of prayer, loving disciples of Christ in the home land, when our month of privilege comes in December.

XVII

"His Star in the East"

Saw you never in the twilight,
When the sun had left the skies,
Up in the heaven the clear stars shining
Through the gloom, like silver eyes?
So, of old the wise men, watching,
Saw a little stranger star,
And they knew the King was given,
And they followed it afar.

Heard you never of the story,
How they crossed the desert wild,
Journeyed on by plain and mountain,
Till they found the Holy Child?
How they opened all their treasure,
Kneeling to that infant King;
Gave the gold and fragrant incense,
Gave the myrrh in offering?

Know ye not that lowly Baby
Was the bright and morning star?
He who came to light the Gentiles,
And the darkened isles afar?
And we, too, may seek His cradle;
There our heart's best treasures bring,
Love and faith and true devotion,
For our Saviour, Lord, and King.

MRS. CECIL FRANCES ALEXANDER.

XVII

"HIS STAR IN THE EAST"[1]

IT was seen by the wise men. It kindled their faith and hope. They arose and followed it. It led them to Bethlehem. How little the world knew of the existence, and how little it appreciated the significance, of that marvellous star—*His* Star! Herod fought against that star in its course; the Church was too busy with her lifeless routine and her pompous ecclesiasticism to take notice of it; the world was too absorbed with ambition, and too entranced with guilty pleasure, to pay any attention to it; infidelity scoffed at it; philosophy sneered at it; learned Greece, the home of literature and art, was too cultured to be attracted by such a commonplace incident; warlike Rome, the seat of political power, and the nursery of selfish greed, would not condescend to give the matter the slightest attention. That bright and winsome star glittered and blazed in the sky, and those humble wise men, after their weary march over the desert, came to Jerusalem to tell the world of its existence. There is little evidence that the world gave any heed to the wonderful tale. Some faithful hearts were ready to welcome the tidings. A loyal few were waiting for the redemption of Israel. Yet that star was the focus of prophecy; it was a gleam from beyond the skies; it was a gem from heaven's treasures; it was the herald

[1] *Woman's Work*, December, 1891.

of a new day; it led the footsteps of men to where the hope of the world was cradled.

> "In the light of that star
> Lie the ages impearled,
> And that song from afar
> Has swept o'er the world."

Let us hark amid the turmoil and noise and rush of this busy century. What strange tidings of a new Star in the East come to us from over the seas! Is it *His* Star? We hear of the Bible translated into foreign languages, the Gospel preached in strange tongues, the rapid progress of Christian education, the growth of a religious literature opening up fountains of truth and grace hitherto unknown, the gathering of churches of spiritual believers around an open Bible, the reverent kneeling of multitudes to offer prayer in the name of Christ, the sweet songs of trusting hearts in humble adoration of Jesus, the tender scenes around communion tables, where lowly and penitent hearts take solemn vows of loyalty to the dear Redeemer, the noble endurance of persecution for Christ's sake, the touch of the healing art, with words of loving sympathy and counsel, in the name of the great Physician. Is not this *His* Star that we see again in the East?

Devout readers and friends of Christ, whose thoughts turn to Syria as this month of December comes around, you need not doubt that it is *His* Star once more in the East, and it leads your hearts to where the young child lies amid the rude, wild scenes of the Eastern world. Follow it with your prayers and hopes, your frankincense and myrrh. Bring your gifts, and pledge your loyal allegiance to this new child of the skies.

Shrink not at what may seem to you a dreary desert of toil and waiting. This bright star of missions will lead you to another Bethlehem. It will bring you, in the shadows of a night yet dark before the dawn, to where the hope of the long neglected Eastern world lies cradled. Be not faithless, but believing. What a wealth of power, and what marvels of achievement, were wrapped up in that infant of days in Bethlehem! It is His own Gospel; it is His own love and power and blessed promise which we preach and teach. If Christ is Christ, then missionary effort in the name of Christ, and in the power of Christ, is the hope of the world.

"Onward through the darkness
Of the lonely night,
Shining still before them
With Thy kindly light,
Guide them, Jew and Gentile,
Homeward from afar,
Young and old together,
By Thy guiding Star."

XVIII

A December Voyage of Discovery

With a new conviction that the Gospel which we preach contains the secret of the ages, and is the one solution of every problem which still vexes mankind; with an absolute disregard of consequences so long as nothing but the truth is proclaimed; let the Church proceed to turn the world again upside down, and there is a chance, nay, more than a chance, a glad certainty, that the new heaven and the new earth in which dwelleth righteousness is nearer than perhaps many of us think possible to-day.

THE RT. REV. A. F. WINNINGTON-INGRAM, D. D.,
Bishop of London.

Nothing teaches us like missions that English Christianity must have more than an English Gospel, that the travelling patriot is the worst evangelist. The foundation of the British Church was a mission from a Church more universal. It was a spirit from abroad that stirred our pagan bones. We are not Jewish converts; we are heathen Christians. I do not mean that we are Christian heathen, but that we owe our Christian selves to an ancient mission to the Gentiles. Where should we have been without Paul, Boniface, Augustine, Columba, and a host more who turned from the Church palpable to the Church possible? . . . The knowledge that makes long history and holds the far future is the knowledge of a kingdom-making, nation-waking God, righteous even to holiness, and holy enough to redeem us from our moral graves. In a word, it is the missionary idea, the missionary faith, and the missionary policy that has the key of empire, and the long, last reversion of the wide world's future.

PRINCIPAL P. T. FORSYTH, M. A., D. D.

XVIII

A DECEMBER VOYAGE OF DISCOVERY[1]

THIS is the anniversary year (1892) of a marvellous voyage of discovery. It was one of the supreme moments in the history of the world when Columbus sighted the Western Continent. Four centuries have passed, and the New World has grown to be rich and powerful, and is the arena of a civilization and culture which give it a unique place in the annals of human progress.

Is not this an auspicious moment, and is not December —our month devoted especially to prayer for Syria— just the season for those of us who believe that other continents are included in the inheritance of Christ, to turn a wistful look eastward across the seas, and set our sails for a voyage of discovery in search of that "kingdom of our Lord" which faith tells us must be there, and of whose existence there are so many manifest signs upon that great chart of the promises by which the Church has sailed over wide and stormy seas? Is it not written: "All nations shall serve Him"? Is not God to give Him "the heathen for His inheritance, and the uttermost parts of the earth for His possession"? Are not "they that dwell in the wilderness to bow before Him, and His enemies to lick the dust"? Is not His name to be "great among the Gentiles"? Is not "the earth to be filled with the knowledge of the glory

[1] *Woman's Work*, December, 1892.

of the Lord, as the waters cover the sea"? It may be that, like Columbus, we shall sight at first only some lone island of light as we peer into the darkness of superstition and ignorance, but just as the island which Columbus discovered was the prophecy of a vast continent lying beyond, so our island of spiritual light may be the herald of those immense outlying realms which we shall some day win for Christ.

"God is working His purpose out as year succeeds to year;
God is working His purpose out, and the time is drawing near—
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea.

"From the utmost East to the utmost West, where'er man's foot hath trod,
By the mouth of many messengers goes forth the voice of God.
Give ear to Me, ye continents—ye isles, give ear to Me,
That the earth may be filled with the glory of God, as the waters cover the sea."

Let us weigh anchor, and set our sails for the winds of love and hope and strong confidence in God to waft us over the seas which separate us from those faith-discerned shores. It may seem a bold and hopeless venture to many who "don't believe" in the existence of other lands than ours for Christ. Friends who have prayed for Syria during the past year, come and breathe upon the spreading canvas of our good ship of discovery; and you who have given your gifts for Syria, in the name of Christ, and have watched for tidings of God's

presence there; and you, children, who have wistfully longed to send some blessing to the children of Syria; give us such an onrush of favouring gales, such a strong, steady breeze out of confident and believing hearts, that our ship shall be wafted swiftly onward until it touch the shores of that new spiritual continent which the missionary enterprise of the Christian Church has already discovered, and is yet to explore and possess in the name of the Master.

Land ho! The gleaming peaks of Lebanon are creeping up out of the blue waters of the Mediterranean, the rugged heights of the "goodly mountain" are coming fully into view; up and down the old Phœnician plain are the cities of the coast; to the north are Beirut and Tripoli; in the centre are Sidon and Tyre; and away to the south is Jaffa, and inland is Jerusalem, city of sacred memories, hidden away among the hills of Judea.

As ships sail up and down the Syrian coast, past the orange gardens of Sidon and Tripoli, the wind, if it blows from the shore, sometimes brings away out upon the sea the faint, sweet perfume of the orange blossoms, so that passengers upon the deck of a passing steamer have wondered at the delicious fragrance of the air. So, as we draw near this land of sacred memories, there seems to greet us, as we approach, a strangely sweet fragrance of the hallowed life and divine character of the Christ, whose native land and only earthly home is before us.

As we step upon the shore, we realize what untold wealth of history is hidden away in this Syrian land, awaiting a discoverer. It is a realm of buried treasures; glittering relics of the past lie scattered like jewels in the very soil. But however lovely the charms of history,

and however sacred the memories of our Lord's life upon earth, these things are not what we have come to search for.

We are rather seeking signs of a new world for Christ, some outlines of a spiritual continent which shall come more fully into view as time goes on, and be the scene of a Christian triumph which shall some day fill the world with its glory. Syria is to us, upon this Voyage of Discovery, like an island prophecy of a wondrous continent beyond, which faith can already clearly outline as we gaze into the spiritual possibilities of another century of mission progress.

When Columbus touched the shores of his newly-discovered world, only the Book of Nature was opened before him, and in it he could find no tidings of the stupendous destiny which awaited the Western Continent; but we, as we land upon our ideal continent, find another book opened—a living Book, full of prophecy and promise of the glories of a coming kingdom which is not alone of this world.

The first thing that greets our eager eyes as we land in Syria is the open Bible. It will be the power of God, and is the promise of a new life and a glorious future to Syria, just as it has been to other lands which have received it. As we continue our search, we find places of Christian worship, where the Gospel is preached, where the love of Christ is proclaimed, where hearts unite in public service of prayer and praise to Almighty God. And here are Sabbath-schools, where the young are taught and trained in Christian knowledge, and we can hear the children sing the very Sabbath-school melodies that we have so often heard in the home land. As we pursue our

search, we find Christian literature scattered everywhere, and we can visit that fountain of light, the Mission Press, from which many millions of pages are sent forth every year. We find, too, the Christian school, the higher educational institutions for both sexes, the Syrian Protestant College, with its several departments, its schools of medicine and nursing, and its hospitals, and the ministry of healing throughout the country, at the hands of missionaries; we can find Christian homes among the people, and family altars, and, if we could search it out, we would find the leaven of the Gospel working throughout Syria, with its transforming power, in many hearts where as yet there are no very manifest signs of its presence.

Now, let us ask ourselves, what has made America such a land of light and liberty and noble civilization? Is it not the Bible, the Church, the press, the school, the college, the home, and the ministries of Christian philanthropy? These are the agencies which, with God's blessing, have been largely instrumental in giving us a place of power and privilege among the nations. What would have been the history of America if these mighty forces had been altogether eliminated from our social, intellectual, and religious life? And may we not be confident that what God has done for America through these agencies He will do also for other lands where in His providence He has introduced them?

We must note, however, that the conditions which surround the workings of these instrumentalities have been immensely to the advantage of America, in comparison with those which environ their entrance into Eastern lands. Here was new, fresh soil, and open

doors of entrance for earnest, brave, and loyal hearts to take possession. Stalwart men and women, under the pressure of conscientious convictions, and with hearts aglow with aspiration, and a noble mission taxing their energies, entered, in the fear of God, into a new land, to work out, under the guidance of the Great Leader of the Nations, a magnificent destiny.

But in the East these agencies of light and civilization, which entered America with a free step and a high enthusiasm and an indomitable courage, and with full scope to work out their destiny, must face many difficulties, since their coming is viewed with suspicion, and active and powerful foes spring up to contest their progress. With all the advantages which America has afforded for the development of high civilization, under the inspiration and guidance of these noblest elements of our modern life, there is yet much to be desired in American achievements, and in the religious life of our favoured land. Must we not then be patient and considerate, and not lose heart and courage, as we witness the conflicts of Christian missions with the mighty opposing forces struggling to retain supremacy in hearts where they have long held sway? We *will* be patient, and persevering, and loyal, and believing, and prayerful. Our Gospel and its noble allies shall win in this struggle. No one can visit a land like Syria, and trace the history of the brief and heroic campaign of evangelical missions, carried on against tremendous opposition, and behold the results already achieved, the strategic points taken and held, the commanding positions already occupied, and note the living, undying energy of the Gospel as it steadily advances, in spite of determined hostility, without having his heart cheered,

and his faith confirmed in the reality of its progress, and the certainty of its victory.

There are other scenes of missionary activity that we could visit all around the coasts of the vast interior continent. The Turkish Empire itself is a perfect archipelago of centres of mission light and work. And we can pass on to the dark continent of Africa, to India, China, Korea, Japan, and the islands of the South Pacific, and find everywhere the cheering signs of a new world for Christ.

Let us have faith—let us have grand, strong faith. The magnificent forces of the Gospel are actively at work, and full of the energy which God has given to them. Under God's guidance, they will possess the world, and make all things new. What honours are now freely accorded to those who wrought in faith for the discovery and occupation of our own continent, who "walked by faith, and not by sight" upon the shores of America hundreds of years ago! Those who in their day, and in their humble sphere, were workmen of God in preparation for the great future of our now teeming continent are, in this anniversary year, the heroes of the hour.

So it shall be with those who toil in faith for the coming of the world-wide Kingdom of Light. They shall have their reward, and their hearts shall be thrilled with the joy of victory. What rejoicings even now must fill the hearts of Carey, Morrison, Livingstone, and all the heroic band of pioneers, as they behold the kingdom of Christ advancing on the earth!

Our Voyage of Discovery will be in vain, however, unless we gather a solemn impression of the responsibility and duty of the Christian Church to carry on

this great enterprise with renewed energy and rising enthusiasm. We shall have missed, perhaps, the most important lesson of our voyage, unless we return with an earnest purpose to deepen our consecration, and widen our sympathies, and multiply our prayers, and increase our gifts, and do loyally our full part, in this most magnificent of all the services of man for man and heaven for earth.

The new continent which Columbus discovered was of little consequence to the Old World at first, but God had marvellous purposes, and, now, the New World is a blessing and a refuge and an inspiration to the Old. So that glorious continent upon the shores of which the modern pioneers of Christian missionary enterprise have already landed will some day be the joy of the whole earth. It will finally be peopled with God's Elect, and will become more and more a blessing and a praise to all who love our Lord, and long for His redemption.

"O Father! haste the promised hour
When at His feet shall lie
All rule, authority, and power
Beneath the ample sky,
When He shall reign from pole to pole,
The Lord of every human soul."

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